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1939
Philos

The CHRISTIAN CENTURY

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Retrospect

An Editorial

Churches and Wartime Hysteria

By Ray H. Abrams

What Do You Believe, Professor?

By Carlton L. Wood

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In This Issue

CARLTON L. WOOD

is professor of political science at William and Mary College, Williamsburg, Va.

RAY H. ABRAMS

is professor of sociology in the Wharton school of business and finance at the University of Pennsylvania, and a member of the Society of Friends. Next week will see the conclusion of this series of articles, condensed from Prof. Abrams' book, *Preachers Present Arms,* which first appeared in 1933.

REINHOLD NIEBUHR

has recently returned to this country after spending almost a year in the British Isles, where he delivered the Gifford lectures for 1939. This is the final installment in the series of excerpts from Dr. Niebuhr's wartime diary; the first appeared in The Christian Century for October 25. Other installments appeared on November 15 and December 6. Dr. Niebuhr, our readers scarcely need to be told, is professor of applied Christianity at Union Theological Seminary and the author of many widely discussed books.

R. C. KENNEDY

appears in a new role—that of a book reviewer—in this issue. Mr. Kennedy, who is minister of the Associate Reformed Presbyterian Church, Camden, Ala., is known to readers of The Christian Century as the author of incisive sketches of southern life which have appeared in these pages on many occasions.

Notice

It is still possible to furnish new subscribers with copies of all the issues containing installments of "Preachers Present Arms" by Ray H. Abrams. But the supply is limited. First come, first served.

The CHRISTIAN CENTURY

December 20, 1939

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Calendar of Coming Events

Dec. 27-29. Fourth Annual Meeting, Southwestern Philosophical Conference, Southern Methodist University, Dallas, Tex.

Dec. 27-Jan. 1. North American Christian Student Conference, University of Toronto.

Dec. 28-Jan. 1. Triennial Conference, Church Workers in Universities, Chicago Theological Seminary, Chicago.

Dec. 31. Chicago Sunday Evening Club; Edwin H. Hughes, speaker.

Jan. 7. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Karl Truesdell, speaker.

Jan. 7. Chicago Sunday Evening Club; Ivan Lee Holt, speaker.

Jan. 7. Ford Hall Forum, Boston; Louis K. Anspacher, speaker.

Jan. 7-14. Universal Week of Prayer.

Jan. 8. National Methodist College Meeting, Philadelphia.

Jan. 8. Wise Center Forum, Cincinnati, O.; Raymond Clapper, speaker.

Jan. 9-12. Methodist General Missionary Council, Charlotte, N. C.

Jan. 14. Home Mission Sunday.

Jan. 15. Wise Center Forum, Cincinnati, O.; Max Lerner, speaker.

Jan. 16. Methodist Advance Meeting, Boston.

Jan. 16, 17. Annual Meeting, State Council of Churches, Albany, N. Y.

Jan. 16-18. Annual Midwinter Convocation, University of Tennessee, Knoxville; Edwin McNeill Poteat, speaker.

Jan. 16-18. Fourth Annual North Carolina Convocation of Churches, Greensboro.

Jan. 17. Methodist Advance Meeting, Providence, R. I.

Jan. 18. Methodist Advance Meeting, Hartford, Conn.

Jan. 18-20. White House Conference on Children in a Democracy, Washington, D. C.

Jan. 22. Methodist Advance Meeting, Houston, Tex.

Jan. 22. Methodist Advance Meeting, Binghamton, N. Y.

Jan. 23-25. United Christian Council for Democracy Emergency Conference, Cleveland, O.

Jan. 23-26. Diocesan Council of Louisiana, New Orleans.

Jan. 24. Methodist Advance Meeting, Shreveport, La.

Jan. 24. Methodist Advance Meeting, Harrisburg, Pa.

Jan. 24, 25. Diocesan Council of Mississippi, Aberdeen.

Jan. 24. Methodist Advance Meeting, Philadelphia.

Jan. 25. Methodist Advance Meeting, New Orleans, La.

Jan. 25. Methodist Advance Meeting, Washington, D. C.

Jan. 26. Methodist Advance Meeting, New York.

Jan. 26. Methodist Advance Meeting, Decatur, Ill.

Jan. 27. Child Labor Day.

Jan. 28, 29. Intermountain Christian Workers' Fellowship, Salt Lake City, Utah.

Jan. 29. **Wise Center Forum,** Cincinnati, O.; Hans Kohn, speaker.

Jan. 29. Methodist Advance Meeting, Wilmington, Del.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, DECEMBER 27, 1939 NUMBER 52

EDITORIAL

RUSSIA'S expulsion from the League of Nations furnished the most important development in the week's war news. To be sure, the expulsion required considerable backstage manipulation. The membership of the council had to be revised before the necessary unanimous vote could be obtained to submit the matter to the assembly. Once before the assembly, the presiding officer had to put the question in such a way as to ignore the eleven nations which had taken the rostrum to make reservations of some sort against the resolution for expulsion. As a matter of fact, the question was never allowed to come to a counted vote in either the assembly or the council. In both bodies the presiding officers announced that the absence of recorded opposition indicated a unanimous vote of condemnation. Regardless of the maneuvers employed, however, the thing was done. For the first time in its history the league kicked out a member-state as a treaty-breaker and an aggressor. The core of the resolution adopted by the league is to be found in the appeal to all member-states to provide Finland with "material and humanitarian assistance," in the authorization granted the league secretariat to coordinate such assistance, and in the decision to have the league approach "non-member states"—i.e., the United States—"with a view to possible cooperation" in lending such assistance. What this will mean in terms of material intervention to help the Finns win their war with Russia is still a matter of speculation. But it might work out to a basic change in the character of the European conflict. The Finns fear that the resolution will mean little except as a friendly gesture.

The War

The Montevideo Battle and the Declaration of Panama

HISTORY in the making probably never reached heights of dramatic tension equal to those achieved on the afternoon of Sunday, December 17, when a considerable part of the world must have been listening in as the German warship, the Admiral Graf Spee, slowly pulled up its anchors and headed out of Montevideo harbor to its doom. The scuttling of the shell-torn ship came as a final climax to the great sea fight in which the German sea raider had held off three British cruisers until it was at last forced to take refuge under cover of darkness in the Uruguayan port. Both sides fought with courage, but superior British strategy gained a victory for the Allies by bringing thus quickly to its close the career of a ship which might have inflicted great damage on Allied shipping. However, this spectacular battle off Montevideo confronts the American nations with a ticklish problem. Last October, under the urging of the United States, they adopted the so-called Declaration of Panama, drawing a neutral zone three hundred miles wide around the coasts of the Americas and warning the belligerents against warlike action within that zone. Remembering the battle of the Falklands in the First World War, The Christian Century at that time questioned the wisdom of the declaration or whether means were available to enforce it. Now the Pan-American states are forced to deal with a clear infraction of their declaration. At the same time, they face the blunt assertion of the London *Times* that any attempt to enforce the declaration "would amount to an act of war and nothing else." What will they do?

Kennedy Says, 'Stay Out'

WHAT Ambassador Kennedy said to the President, after his transatlantic flight from London, is unknown. But what he said to the American people is fortunately clear. To them he gave one unequivocal piece of advice: Stay out of this war! During a speech before a reunion of parishioners in the Boston church where he once served as an altar boy, the ambassador burst out: "As you love America, don't let anything that comes out of any country in the world make you believe you can make a situation one whit better by getting into the war. There is no place in this fight for us. It's going to be bad enough as it is." Recognizing that the "sporting spirit" of the American people impels them toward action against what they regard as "an unfair or immoral" attack, the ambassador still insisted that "this is not our fight," and

that "there is no reason—economic, financial or social—to justify the United States entering the war." "If anybody advocates our entering the war," he advised, "the American public should demand a specific answer to the question: Why?" Mr. Kennedy has seen the war at close quarters. He has been interior to the discussions of the British cabinet; documents which have been kept secret from British members of Parliament and journalists have been made available to him. If any American really knows this war from the inside, he does. What he says, therefore, as to America's relation to it is not to be lightly dismissed.

The War and Theology

WHAT is the war doing to theology? This question is important enough to call out from the Archbishop of York an unusually candid article in the November number of *Theology,* a British magazine. Dr. Temple depicts the world in which the men of his generation formed their Christian outlook as a stable world which called itself Christian, though it was not in any adequate sense entitled to make such a profession. Nevertheless, there was a degree of sincerity in its claim, at least insofar as its conscience was troubled by any suggestion that it ignored the standards of Christian conduct. But a new world has emerged. The old stabilities have been shaken, not alone by the violence of war but by the challenge of new and anti-Christian philosophies. The result is that there is a growing breach between the older theologians and the younger whose minds are being fashioned within the context of a world of uncertainty and of defiant hostility to the Christian view of life. Dr. Temple, though including himself in the older generation, interprets with rare discernment the point of view of his younger contemporaries. "Some of our younger friends feel that we who reached our conclusions and settled our methods of thought in the first decade of this century have gone up a blind alley." Their difficulty in accepting the older view is not, he says, that it leads nowhere, but that "it starts from a place where they are not standing and to which they cannot get." They cannot share the optimism of a generation ago, an optimism which was based upon "a most unchristian belief in automatic progress." Nor can the younger theologians share the widespread belief of their elders that the ethics of Christianity can be retained while Christian doctrine is discarded or held subordinate. Contemporary thought is therefore characterized by an intense revival of Christian theology, and this theological revival is in the interest of a revival of Christian ethics.

Today's Challenge to the Christian Way of Life

IT IS the actual world situation that has induced, if not compelled, this freshened interest in theology, of which Dr. Temple writes. Whereas a generation ago it was Christian theology which was under fire, while the Christian ethic seemed secure, now the Christian ethic itself is under fire. "Christian standards of conduct," he points out, "are challenged as radically as Christian doctrines. The Christian way of life is not only relegated to the background, but openly repudiated by the adherents of a philosophy which is obviously far more effective than Christianity; for if a young man becomes a communist or a fascist, he is told very plainly what he is to think and do, whereas the church leaves him with nothing but principles so general as to afford no actual guidance" in the chaos of a world which lives in a constant state of quiescent war when it is not actually engaged in overt conflict. "When the older theologians offer to men fashioned by such influences a Christian map of the world, these rightly refuse to listen. The world of today is one of which no Christian map can be made. War—nothing less—overshadows life." In their attempt to affirm the Christian ethic, the men of today are forced back upon the great concepts which have emerged and are embodied in the life of the Christian church. Dr. Temple points to the fact that "theologians of today are more concerned than we were in 1910 or 1920 about the theological status of the church. There is a new appreciation of the importance of the church for faith itself. The church is part of its own creed. . . . We did not fail a quarter of a century ago to insist upon the necessity and claim of the church. But this was secondary and derivative; now it is primary and basic." (The editor may be allowed to state here that this was precisely the theme of his Lyman Beecher lectures at Yale University last spring on *What is Christianity?* The frequency with which such utterances as that of the Archbishop of York are being made in many quarters suggests to him the importance of expediting the publication of his lectures lest their author's illusion of "originality" have not a leg to stand on!)

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DR. TEMPLE'S analysis is, we believe, as sound as it is penetrating. One need only review the series of articles in The Christian Century, which ran through most of 1939, on "How My Mind Has Changed in a Decade," to find full corroboration of his analysis. The change that is taking place is so radical that it puts out of use all the labels by which Christian thinkers were classified and distinguished prior to this decade. The label, "modernism," for example, if it is used at all, must be applied to a wholly different school of thinkers from those whom it formerly designated. The "modernists" of yesterday are, ironically, the "reactionaries" of today. The pathetic figure which the orthodox "reactionary" used to cut in yesterday's scene is now cut by the then "up-to-date modernist" himself. To those whom Dr. Temple calls the "younger" Christian thinkers, the "modernist" of yesterday is shallow, smug, hardly more than dilettante in his insight into the realities of human life, to say nothing of the realities of God's dealings with man. As for the distinction between "liberal" and "conservative," the terms no longer connote any such difference as once was understood. The characteristic features of the former "liberalism" have entered into contemporary thought, but in a manner that issues in a new kind of "conservatism"! For example, the higher criticism of the Bible, and especially of the New Testament, has produced results almost the exact con-

trary of those which "liberalism" derived from it. Again, the scientific view of the world, instead of being regarded as a standard by which theology must test the validity of all its concepts, is no longer rejected (as in the older conservatism), but calmly accepted by this new conservatism and subjected to a critical reinterpretation in the light of a world view which puts God at the center of reality. We are in a period when "schools of thought" can no longer be classified according to the old alignments. The contemporary "conservative" is as "liberal" as the "liberal" used to be, and the "liberal," if he still clings to the views which formerly characterized "liberalism," can hardly avoid being written down by the spirit of the new age as a reactionary conservative. No doubt we shall, in time, find new labels to describe our new differences.

Borah Warns Republicans on Foreign Policy

IT IS no new thing to find Senator Borah warning his party. But never was a warning more needed than when the senator sent his letter to Allen W. Dulles of New York last week. Mr. Dulles is one of the twelve named as a "brain trust" for Thomas E. Dewey, leading contender for the Republican presidential nomination. In a speech before the Young Republican clubs of New York, Mr. Dulles had been quoted in the press as favoring a Republican campaign which soft pedaled foreign policy and concentrated on domestic issues. Whether or not Mr. Dulles actually advised such a course, plenty of other Republican leaders are known to favor it. Senator Borah, in a letter whose political logic is inescapable, blasted the folly of such party strategy. "It seems to me," wrote the Idahoan, "that any political party under the present circumstances and conditions is under the gravest obligation to make clear and unmistakable its position on every phase of our foreign policy. It is the thing about which the people have a right to know, and furthermore, it is a thing about which they will know, because they will make the issues. In our foreign policy, in fact, is wrapped up and involved the whole question of security, of safety to our people. But in addition to that, how can you intelligently discuss and weigh such problems as the budget, as taxes, as public expenditures, and all other questions of importance, as the world now stands, without having a sound and well understood foreign policy?" If the Republicans hope to put up a real contest next year, foreign policy is one subject on which they must be absolutely explicit. Senator Borah is dead right.

A Radio Chain for Soap Dramas

ELLIOTT ROOSEVELT'S new radio chain, the Transcontinental Broadcasting System, will start operations on January 2. At 9:30 that morning the President of the United States will make an inaugural address, and after that the new chain of 117 stations will be on the air daily except Saturday and Sunday. The stations which make it up are, with few exceptions, those with low power. But the number indicates that it will offer satisfactory national coverage. From the prospectus, this chain appears to have been constructed on a new basis. The Blackett-Sample-Hummert advertising agency, which has been responsible for airing most of the "soap dramas" which have filled the morning hours on the other chains, has projected in the new T.B.S. a chain which will present virtually nothing except such sketches. Starting with "Stella Dallas" at 10 in the morning, sponsored by Phillips milk of magnesia, T.B.S. plans to keep changing its programs every fifteen minutes all day long until it winds up with Bisodol's presentation of "Mr. Keen" from 9:15 to 9:30 at night. Certain radio quarters have protested against a chain constructed on this pattern. It seems a good idea to us. If one knows that certain stations are always carrying soap dramas, then the listener who wants soap dramas can tune to those stations, and the listener who doesn't can ignore them. Rather than condemn Elliott Roosevelt's idea, we think it should be expanded. Why not similar chains for serious music, for light music and comedy, for news? Why not a government chain for public affairs?

Technology Fights Against Japan

AS the day approaches when the commercial treaty between the United States and Japan is to expire, tension increases in Tokyo. Will this country agree to negotiate a new treaty? Or will the end of the old treaty be followed by an American embargo against commercial dealings with Japan? These are the questions which plague Japan's leaders. In an attempt to hasten the United States toward negotiating a new treaty they have announced that negotiations for a commercial treaty with Russia will start on January 10. But it is an American, not a Russian, treaty which they really want. On it, they believe, the fate of their economic empire rests. Yet it is quite possible that the economic fate of Japan may be settled more than ten thousand miles from any meeting of negotiators in Tokyo. For on December 15 the new nylon factory of E. I. du Pont de Nemours & Company went into full operation at Seaford, Delaware. For three weeks before that sample stockings made of nylon had been on sale at the company's office at Wilmington. They had been sold as fast as they could be delivered. By spring, nylon stockings will be carried in stock by retail stores everywhere throughout the United States. The approval which women have given the samples make retailers believe that they will sweep silk stockings off the market. Softer than silk, more sheer, more elastic, they will sell for no more—perhaps for a little less—and they will far outwear silk. Made of coal, air and water, they represent another of the technological triumphs which make the chemist the most amazing figure in contemporary life. But what will nylon stockings do to Japan's exports of raw silk to the United States? Japan's economy rests on the cultivation of silk by her peasants, and the United States has annually purchased up to 85 per cent of her silk crop. When Japan first invaded China friends of peace, aware of her economic vulnerability, tried to bring her to terms by launching a boycott of American women against silk stockings. It accomplished little; the number of women who would carry their sympathy for China to the extent

that "there is no reason—economic, financial or social—to justify the United States entering the war." "If anybody advocates our entering the war," he advised, "the American public should demand a specific answer to the question: Why?" Mr. Kennedy has seen the war at close quarters. He has been interior to the discussions of the British cabinet; documents which have been kept secret from British members of Parliament and journalists have been made available to him. If any American really knows this war from the inside, he does. What he says, therefore, as to America's relation to it is not to be lightly dismissed.

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ELLIOTT ROOSEVELT'S new radio chain, the Transcontinental Broadcasting System, will start operations on January 2. At 9:30 that morning the President of the United States will make an inaugural address, and after that the new chain of 117 stations will be on the air daily except Saturday and Sunday. The stations which make it up are, with few exceptions, those with low power. But the number indicates that it will offer satisfactory national coverage. From the prospectus, this chain appears to have been constructed on a new basis. The Blackett-Sample-Hummert advertising agency, which has been responsible for airing most of the "soap dramas" which have filled the morning hours on the other chains, has projected in the new T.B.S. a chain which will present virtually nothing except such sketches. Starting with "Stella Dallas" at 10 in the morning, sponsored by Phillips milk of magnesia, T.B.S. plans to keep changing its programs every fifteen minutes all day long until it winds up with Bisodol's presentation of "Mr. Keen" from 9:15 to 9:30 at night. Certain radio quarters have protested against a chain constructed on this pattern. It seems a good idea to us. If one knows that certain stations are always carrying soap dramas, then the listener who wants soap dramas can tune to those stations, and the listener who doesn't can ignore them. Rather than condemn Elliott Roosevelt's idea, we think it should be expanded. Why not similar chains for serious music, for light music and comedy, for news? Why not a government chain for public affairs?

Technology Fights Against Japan

AS the day approaches when the commercial treaty between the United States and Japan is to expire, tension increases in Tokyo. Will this country agree to negotiate a new treaty? Or will the end of the old treaty be followed by an American embargo against commercial dealings with Japan? These are the questions which plague Japan's leaders. In an attempt to hasten the United States toward negotiating a new treaty they have announced that negotiations for a commercial treaty with Russia will start on January 10. But it is an American, not a Russian, treaty which they really want. On it, they believe, the fate of their economic empire rests. Yet it is quite possible that the economic fate of Japan may be settled more than ten thousand miles from any meeting of negotiators in Tokyo. For on December 15 the new nylon factory of E. I. du Pont de Nemours & Company went into full operation at Seaford, Delaware. For three weeks before that sample stockings made of nylon had been on sale at the company's office at Wilmington. They had been sold as fast as they could be delivered. By spring, nylon stockings will be carried in stock by retail stores everywhere throughout the United States. The approval which women have given the samples make retailers believe that they will sweep silk stockings off the market. Softer than silk, more sheer, more elastic, they will sell for no more—perhaps for a little less—and they will far outwear silk. Made of coal, air and water, they represent another of the technological triumphs which make the chemist the most amazing figure in contemporary life. But what will nylon stockings do to Japan's exports of raw silk to the United States? Japan's economy rests on the cultivation of silk by her peasants, and the United States has annually purchased up to 85 per cent of her silk crop. When Japan first invaded China friends of peace, aware of her economic vulnerability, tried to bring her to terms by launching a boycott of American women against silk stockings. It accomplished little; the number of women who would carry their sympathy for China to the extent

of wearing cotton stockings proved small. But what a boycott could not do the chemist now seems about to accomplish. Treaties and embargoes may prove far less important to Japan than the opening of that factory in Seaford, Delaware.

Retrospect

LOOKING BACK across 1939 all else is overshadowed by the coming of the war. A year ago it was said in these columns that only "a last-hour miracle" could prevent war from breaking out during the year which was about to open. No miracle occurred. The war has come. Yet in a profound sense what happened when Germany invaded Poland was not the coming of a new war but the continuation, in overt form, of a war which had not ended with the armistice of 1918. What was for twenty years implicit in international policy, the operations of armies and navies and air squadrons have now made explicit. And while the return to avowed hostilities has dealt a shock to man and all his institutions, it is probably not far from the truth to say that the ending of months and years of mounting intolerable tension—the "war of nerves"—by the war declarations of September brought almost a sense of relief. Now, at least, the hours of dreadful waiting were over. The storm had burst.

I

So completely does the war now fill the foreground of interest that it requires a distinct effort of the mind to recall that when the year began the outcome of the civil war in Spain still hung in the balance and that men entered 1939 wondering whether Barcelona, rather than Helsinki, would fall. That Barcelona did fall, and after it the Spanish republic, is now seen to have been due to the internal disruption of the republican forces caused by Moscow-dictated communist intrigue, quite as much as to the failure of the European democracies to offer substantial aid to offset the help given Franco by Germany and Italy. What took place in Spain probably had a profound influence on what was to come later in Poland, for it convinced Hitler that Stalin would allow no considerations of ideology to interfere with what he conceived to be his immediate national interests, and it convinced all the dictators that Britain and France had sunk into a military decadence in which their imperial interests might be whittled away with impunity.

The result was the German occupation of that portion of Czechoslovakia which had been left nominally independent by the Munich pact, the Italian seizure of Albania and demand for the cession of French rights in the Mediterranean, and the launching of the German drive for the absorption of what had been the Prussian portion of Poland and for the magnifying of German influence in the Baltic. The blundering diplomacy with which the European democracies sought to checkmate fascist expansion collapsed in August on the cynical reality of the Russo-German understanding. That agreement gave the signal for Hitler's invasion of Poland, and the Allied declaration of war. The Polish campaign proved child's play for the German army, but the Russian annexation of eastern Poland, coupled with the quick establishment of a virtual stalemate along the western front, has pushed the prospect for a military decision and a dictated peace into the dim future.

Distant as seems a military decision, signs are not lacking of a growing questioning of the purposes of the war on both sides of the battlelines. None of the peoples entered the war with enthusiasm. None of the governments has found it easy to formulate an impelling list of reasons for fighting or glittering prospects of gains to be won. A Russian conquest of Finland, if won by spring, might prove the catalytic to produce a sensational realignment of the contending nations. Are the Germans fighting to establish Russian domination over the Baltic and Scandinavia, or to close the door to the hope of German expansion toward the Ukraine or the Balkans? Despite nazi discipline, millions of Germans must be asking that question. Are the Allies fighting to see the communist tide sweep across northern Europe, perhaps to engulf Germany and thus penetrate the west? There are persons and groups with great power in London and Paris—and in Rome—who must be asking themselves whether Berlin is to be feared as much as Moscow.

It is this inability to see how any lasting good will come out of the war which gives it its tragic character for the common people who are doggedly, grimly fighting and preparing to die. Germans and Russians fight because they have no choice, short of revolution. Britons and French fight because the fascist method of ceaseless aggression has become intolerable. Little is being said of this as an ideological war—the democracies versus the totalitarian states. How can there be, with India on the one side and a bargain between nazi and communist on the other? But the people of England and France insist that Europe must have a secure and law-abiding order. For this they support their governments in going to war. Yet the question haunts, kept alive by memories of the treaty which came out of the sacrifices of 1914-18, whether war can bring a just and lasting peace.

From the soil prepared by this sense of war's futility there has grown up, particularly in Great Britain, great interest in the idea of some federation of Europe, to which the nations would surrender some measure of their military and economic sovereignty. The growth of this idea is the most hopeful development since the declaration of war. Yet it casts only a feeble ray of light. The very men who assert its necessity are most aware of the well-nigh insuperable obstacles which block the path toward its achievement. In France, there is scarcely any serious consideration of such a possibility. The French mind looks ahead to little more than a long agony until Germany has been pulverized, and an armed peace clamped down which no nation, however tormented, will dare to challenge. So the hope of peace grows smaller, despite the appeals of the European neutrals and of the pope. And the warring peoples go stumbling blindly forward toward a long and frantic conflict, which may draw in every nation on the Continent and end at last in chaos.

Meanwhile, the war in the Far East continues its tragic course. From the military standpoint the year has not been a bad one for China. Her government has lost ter-

ritory but gained power. Her armies are intact and, what is far more important, her will to resist conquest is equally intact. The war, however, has become more of a diplomatic intrigue than a military struggle. The Japanese find themselves enmeshed with other powers in this behind-the-scenes contest for future control of Asia. At one time they threaten Britain, France, Russia, the United States; again they seek to woo them. Through it all the Japanese people must continue to bear a staggering and constantly increasing load of privation, like the peoples of Europe fighting for a purpose which they can hardly define and which they see growing less and less attainable.

II

For the United States the year has likewise been overshadowed by the coming of the European war. The domestic policies of the New Deal have largely been pushed into the background, while the attention of government and people alike has centered on the question, Can this nation stay out? The outbreak of war produced a tense struggle in Congress, which led to amendment of the neutrality law, substituting a cash-and-carry system of controlled wartime commerce for the former embargo on arms shipments to belligerents. Both sides in that struggle, however, protested their devotion to neutrality. In that they reflected the public mind, which the most recent Gallup poll records 96 per cent against entering the war.

There can be no question, however, as to where the sympathies of Americans lie. It is on the overwhelming popular desire for an Allied victory that the Roosevelt administration is building its policy. That policy the President has declared to be to do everything possible short of war to insure defeat for Germany. Equally, public opinion would support measures short of war to guard against enlargement of Russia's power. As the year closes, in fact, the American people have felt their emotions deeply stirred for the first time by the attack on Finland. They have reacted to this assault with an anger which the invasion of Poland did not stir. If the war continues, the close of another year will find the United States confronting with a seriousness now unknown the issue as to whether a nation with decisive strength can give itself emotionally to one side in such a conflict without giving itself materially. The war, in other words, brought no real test to the neutrality of the United States in 1939. By the end of 1940, if the issue still hangs in the balance, the test will be at hand.

Yet it must be said that the people of the United States, despite their sympathies, think of this war with far more realism than they did of the war into which they were drawn in 1917. There is far less readiness to accept the official propaganda of any belligerent. There is greater perception of the underlying issues—the rivalries of empires and the war-breeding nature of an unjust status quo. The renewed emphasis on Pan-Americanism, which brought one special session of the Pan-American conference at Lima just as the year was opening and another at Panama as soon as fighting started, represents a public desire to extricate this country's economic as well as political interests from the Old World and to turn the focus of attention toward the New. Popular support of the Dies committee, despite its grotesque perversions of its functions, arises out of the desire to see the nation protected against the operation of alien European influences at home. It is only in the Far East, in the desire to check a bullying Japan from further assaults on a peaceful China, that the determination to eschew romantic crusades falters. But even in Far Eastern relations, the past year was marked by a significant popular uprising against the building of a naval base on the island of Guam.

The year closes with domestic problems as far from solution as they were when it opened. There have been encouraging prosecutions of corrupt politicians in Kansas City, New Orleans and New York, and there is a promise of more to come in Chicago. The ultimate effect of these, however, may not be large. It is notable that most such interferences with grafters come from federal and not from local sources; the local conscience is still strangely quiescent. Unemployment still mocks our social order. Old age insists that its insecurity is on the increase, although the year has witnessed two notable defeats of new old age pension proposals. Farmers are becoming increasingly dependent on government subsidy for survival. Most disturbing of all, youth still furnishes the largest proportion of unemployment. The longer such problems remain unsolved, the greater the chance that in desperation a staggering social order may turn to the temporary stimulant of a war boom.

III

And what can be said of 1939 in the history of the churches? The churches have felt the shock of the war to the center of their being. In midsummer, in a desperate last minute attempt to change the European mindset, the infant World Council of Churches unofficially sponsored a conference of leaders to explore the possibilities of an international economic conference under church auspices. Although the conference did little more than make clear the depth of European animosities and suspicions, it showed the possibility of an ecumenical approach to the problems which threaten the civilization and the very life of modern man. The unsuccessful conference at Geneva last July, and the not much more influential youth conference at Amsterdam, may provide a landmark for the churches to go back to when the fighting stops, from which to take up again their efforts.

On the whole, the churches have faced the war with calmness and steady minds. The churches in the belligerent nations have supported their governments, but there has been little attempt to whip up passion from the pulpit and, at least in England, the voice of Christian pacifism or of a desire for a negotiated peace without victory has not been stifled. The German churches have perhaps been more emphatic in their avowal of patriotism than those on the Allied side, but not to a much greater extent than the churches in Canada and Japan. The general impression given by the churches in the nations at war is that remembrance of what happened in 1914-18 acts as a constant restraint, while skepticism of any attempt to bring good to pass by resort to the evil of war is making most of the clergy far less ready to obey blindly the state's commands than ever before. An overwhelming majority of the clergy still obey, but they obey and question.

In this country, the clergy have kept their heads to a remarkable degree. The Federal Council gave Protestantism a sobering and noble outlook on the war by the statement which it issued soon after the invasion of Poland; denominational bodies, groups of leaders and a host of ministerial gatherings have followed the lead taken by the council. The survey of students in Catholic colleges and of lay Catholics taken by the Jesuit weekly, *America,* showed an amazing determination in that communion to keep the United States out of this war and to withhold from it the sanctions of religion. The nation has not yet sufficiently pondered the significance of the vote by more than one-third of the fifty thousand Catholic students in America that, if they were drafted for service in this war, they would register as conscientious objectors.

Yet it is too early to render a decisive verdict on the relation of the churches to the war. To the extent to which, in the belligerent states, there has been no preaching of hate and no scorn for the conscientious objector, one may thank God and take courage. Nevertheless, it must be remembered that there has been little impetus toward a hate campaign in Germany, England and France so far, and that none of the belligerents are under any strain to find soldiers. All of them still have more men under arms than they can use. And in the United States, the voice of the pulpit for peace still echoes the voice of the people. Preachers are not presenting arms, but neither are laymen. Here again, one may reckon that the real test—if the war continues—is at least a year distant.

If space permitted much might be said about the importance of the continued development of the World Council of Churches, the consummation of Methodist union in this country, the continuation of negotiations between the Episcopal and Presbyterian churches, the action of the Roman Catholic Church in disregarding precedent to elect its secretary of state pope, or the prosecution of Father Coughlin's campaign of racial defamation without interference from his ecclesiastical superiors. A reminder will suffice to start our readers pondering the significance of such events. Transcending them all, however, is the war. While the war lasts it will confront the churches with inescapable questions as to the nature of their Christian witness. When the war ends it will confront them with the responsibility of demanding and securing a Christian peace.

'It Is Also Easier'

EDITOR THE CHRISTIAN CENTURY:

SIR: Did you hear of the answer made to a young critic by Reinhardt, the great stage designer? The critic had suggested that for his part he thought it was only necessary for a play to have as its background a dark blue curtain. The artist answered, "And it is also easier."

It does not fall within my province to discuss whether or not a curtain is enough—it *is* for me; but I am sure the answer deserves to be considered seriously. A. A. Milne, in whose reminiscences I found the text for this letter, proceeds in his own happy way to apply it to the writing of free verse and other things. I am sure he is right in warning his readers against the self-deception which leads them to find lofty reasons for doing the easier things. The fact that a thing is easier is no reason for rejecting it out of hand. It is a reason for careful self-suspicion.

Hard writing, you remember, makes easy reading. Easy writing often makes hard reading. At least you will agree that no man is likely to write well if he despises the discipline by which the craftsman is made. This craft is all the more important because it is hidden. It involves at least the use of the blue pencil.

(Here I give notice that some day I shall write to you in praise of the blue pencil. Let no man jump this claim.)

It is certainly true of writers that, whatever their natural gift, they cannot despise the apprentice stage and give themselves the flattering assurance that they are doing such work as is natural to them when in plain fact they do it because it is easier. There are very few of us who have not a preference for the way of the least resistance. And we could do with a candid friend who would interrupt our lofty professions with—". . . and it is also easier."

Much has been made easier for us in this generation. Our fathers walked, or pedaled a bicycle; we are carried. They used to produce music not without toil; we have only to turn a knob. But is man a creature predestined to turn knobs? It is certainly easier.

That very fact makes it all the more necessary to hold fast to craftsmanship in the things that remain—in the things which are left untouched by the devices of these times. In his art and music and literature man must still be a craftsman; either this or he abdicates his place as man. Only by the sweat of his brow can he win his bread as a spiritual being. There, at least, he should remember the warning, "And it is also easier." Was it not the author of the letter to the Hebrews who counseled his readers against "drifting"?

The artist is not interested in license; he loves to work within the framework of law; he does not seek to escape from bonds. If he is a poet he may use traditional verse or write in free verse. In either case he has a law to obey. And heaven help the man who thinks he can write in free verse because it is easier!

The reader may think, "How simple it sounds!" But the craftsman has not found it easy. In her lovely poem, "The Land," Miss Sackville-West describes the craftsmen in the countryside who make the scythe and the hammer:

> They have ignored the subtle
> Release of spirit from the jail of shape,
> They have been concerned with prison, not escape,
> Pinioned the fact, and let the rest go free,
> And out of need made inadvertent art.

Don't you like that figure? They are concerned with prison, not escape. For them it is not also easier! No man ever found freedom except in obedience to the law. "O, how love I Thy law!"

Once more, mass production does make many things easier. That makes it all the more necessary for man if he is to escape damnation to go through toil and discipline in the arena of life into which modern inventions cannot enter, in which the law abides.

Ever yours seriously,

QUINTUS QUIZ.

What Do You Believe, Professor?

By Carlton L. Wood

A STUDENT in an economics class recently asked this question: "After professors have presented the necessary facts and the various theories and opinions with regard to some question, why don't they tell us what *they* believe?" The question is important. Is it the duty of a college professor to express his personal beliefs? When he has presented the facts and the theories, should he do more and attempt to evaluate them?

There are certain reasons for answering in the affirmative. In the first place, the student is entitled to hear as many beliefs as possible to aid him in arriving at his own. The most important influences in the formation of his beliefs are his social background, the knowledge which he acquires, his actual experiences and contacts with people who themselves have definite beliefs. The average student comes from a social background which is circumscribed and he is likely to return to that same environment. The amount of knowledge which he will pick up along the way is limited. Most important of all, the field of actual experiences which he has had or will have is very narrow. He has to rely to a large extent upon the knowledge and experience of those who are supposedly competent in a particular field. If in any way the instructor can widen the bases for the student's beliefs and assist him to arrive at conclusions, it is his duty to do so.

The Teacher's Social Responsibility

The professor ought to express his beliefs because of his own personal and social standards. If experience and study have convinced him of the wisdom of a certain action, he has a responsibility to himself and to society to work towards that end. Social changes are necessary and these may be brought about if enough people can be found who believe in the same thing. The principle on which our democratic society rests is essentially that society shall conform to the beliefs of the majority. Through personal contacts with students and indirectly through their influence, the instructor can influence public opinion and should do so.

Beliefs may produce realities. Our forefathers believed in the democratic principle of government. That belief led to the reality of our government. Most of our social institutions are realities which were produced by beliefs. The type of conviction which is being formed today may produce the reality of tomorrow and the instructor of students has in this respect a great responsibility to see that the students shall have convictions and shall secure them in the right manner.

Finally, the instructor ought to present his beliefs because our educational system needs a balanced combination of knowledge and values. The educational profession has made great progress in the last century or so in preparing a sound foundation for beliefs, in the form of scientific knowledge and the scientific method of approach to problems. In revolt against the romantic era educators went to the other extreme. They stressed scientific knowledge and the scientific method and avoided evaluations and beliefs. The result has been a world of rapid material progress. At the same time there has been a sad institutional lag, because the beliefs which might have produced political and economic institutions to cope with scientific advances were not stimulated.

An Arm-Chair Profession

It is very true that without scientific knowledge a sound basis for many of our beliefs would be lacking. A belief, however, goes beyond knowledge to express a personal evaluation of the facts. For example, a person knows that there are so many unemployed in this country. He believes that certain steps ought to be taken to relieve the unemployment situation. The belief is based upon knowledge but it goes beyond the facts to suggest remedies. Beliefs are responsible for a useful application of knowledge. It is the instructor's duty not only to present the facts but also to encourage the student to make some use of them.

The second question which the student's query brings up is: Why *don't* professors present their personal beliefs? The prevailing opinion seems to be that the purpose of education is to present all the necessary facts, all the theories and opinions, so that the student may in the end choose for himself what seems to him the best. It is admitted that each theory and each social system has something of value and truth, but many professors maintain that it is not their duty to tell the student what they believe. From the standpoint of the individual instructors, there seem to be certain reasons for avoiding the presentation of beliefs.

One reason for the neglect of beliefs is that beliefs are hard to get. It is a difficult task to discover what one believes, much harder than gathering facts. Beliefs are a matter not only of knowledge based upon facts but also of knowledge based upon experience. We may know things, but until we experience them our knowledge may remain pure knowledge or a reflection of the opinions of others. Many instructors are arm-chair philosophers, observing the activities around them without experiencing them. Going directly from graduate school to the professorial chair they have not had the opportunity to gather any experience to give meaning to their knowledge.

Fear of Social Dynamite

Under such circumstances it is natural for the instructor to fall into the habit of presenting logical, rational lectures, gleaned from lectures that he has heard and works that he has read. After several years he may write a textbook which is a summary of all this and even further removed from realities. A request to present his personal belief about a subject often takes such a professor by surprise. Without personal experience he has been able to get the facts, but not the beliefs. It is a difficult task for the student to find a professor who knows

and also has had experience to personalize his knowledge.

Beliefs are hard to defend. A belief goes beyond knowledge in the sense that it cannot be proved in the scientific manner. From the beginning of school until they receive their final degrees, many instructors have been presented with facts and warned not to stray from the scientific path. Where that path led them was of no concern to their professors. The natural reaction was to shy clear of any material which could not be substantiated. In an age when it has not been popular to have beliefs, it is a very difficult thing to defend them. And it is not easy to defend something which cannot be proved. One result of this training has been the loss of beliefs themselves.

Beliefs are often social dynamite. What already exists can be taken as a part of scientific knowledge and defended as such. A belief that the existing system is satisfactory can be defended in the approved manner. A belief that the existing system has faults that should be remedied often cannot be defended without inviting trouble. Many positions in the educational world depend upon the existing setup. To attack a particular institution on the basis of a belief is to put oneself in a dangerous position. The path of least resistance is to accept the realities and to stifle the beliefs.

When Values Are Lacking

A belief implies certain valuations. Beliefs not only presuppose a firm foundation based upon knowledge and experience but they also infer that the believer has some goal. The values which are believed in may shift and change with different situations, but they do set some norm as a guide to beliefs. When we say that the United States ought to stay out of war or that a political system is corrupt, we must have some purpose in mind as a basis for comparisons or as a goal for future activities. Many in the teaching profession have no real beliefs because they have neither personal nor social objectives to guide their opinions. They haven't stopped to consider aims and values.

It would seem that many professors are rationalizing when they answer that it is not the duty of the instructor to present his own beliefs. Many of them have no actual beliefs because they lack personal experiences or social convictions. Others have beliefs but refrain from expressing them because they are difficult to defend. Some won't admit to beliefs because their past training has taught them to shun anything outside the realm of material reality. Others are afraid to express their briefs because of the possible consequences.

When Beliefs Are Presented

If the student questions a professor who has beliefs and is willing to express them, the student will have an experience that will mean more to him than a dozen chapters in his textbook. The instructor can't *give* the student his beliefs—that he must explain in the beginning. He can merely present his own convictions as one means of helping the student to arrive at conclusions of his own.

The instructor must be mindful of his own limitations. One weakness may be the tendency to base beliefs upon emotional bases and wishful thinking without any foundation in reality. Everyone approaches a social question with a certain background, some experience and an emotional conditioning. The difficult thing is to put aside self as much as possible in gathering the facts which may lead to a belief. The instructor should base the belief upon the facts as he knows them and not attempt to make the facts fit the belief. He must retain the scientific approach if the conclusions which his beliefs express are to be taken as well founded and useful in application.

Playing Fair with the Student

The instructor may also tend to forget that his belief is merely the expression of a personal opinion and not an established fact or law. The danger comes when a person's convictions have become so strong that they are presented as actual facts rather than as beliefs. The instructor becomes dogmatic. It must be remembered that a belief is a relative matter—relative to the believer, the environment and the facts that give rise to the belief. When the facts no longer obtain, the belief itself may no longer be tenable.

He must remember, too, that the student is impressionable, and apt to accept a belief as a fact. The responsibility lies with the instructor to present his convictions very clearly as beliefs and not as facts. He must encourage the student to keep an open mind and to avoid premature convictions by unearthing more facts and hearing more opinions on the subject.

A professor who is conscious of his responsibilities and his limitations should tell the student what his study of the facts, his experience with real situations and his sense of values have led him to believe. In so doing, he will widen the student's horizon and perhaps encourage him to seek out his own knowledge, experience and values in the search for his own beliefs.

VERSE

Europe: 1939

THE State does not exist for man,
But man subserves the State.
Soldier and priest and artisan
Worship its word as fate.

And this the last grim irony
While armies rock and raid:
That man, who scours the heavens, should be
Slave to the tool he made.

STANTON A. COBLENTZ.

Panorama

I READ the landscape's chronicle
By fierce, prismatic light,
Until day turned a purple page
And it was desert night.
Ten million, million years of stars
In casual pageantry
Bridged, with a boulevard of flame,
Time and infinity.

ELINOR LENNEN.

Preachers Present Arms

V. The Churches Contribute to Wartime Hysteria

By Ray H. Abrams

DR. HILLIS, though the outstanding example among the atrocity mongers, did not stand alone. There were thousands like him who believed and repeated the same stories. That they did not measure up to the minister from Brooklyn was merely because they lacked the subtle understanding of crowd psychology, the necessary technique or the oratorical ability to sway the war-crazed multitudes.

I

There was, for example, Bishop William Alfred Quayle, who offered a contribution in the pages of the *Northwestern Christian Advocate:*

> We are not at war with the . . . Junkers . . . not Prussianism, not the Kaiser. . . . The German people is what we are at war with. . . . [They] have been conducting murder, not war. Hold fast to that. . . . The new atrocity story which appeared this week was spraying prisoners with burning oil. This is Germany's most recent jest. It makes them laugh so. . . .
>
> Germany has ravished the women of Belgium, Serbia, Rumania, Poland, Armenia. Germany murdered the passengers of the Lusitania. . . . Germany has poisoned wells, crucified inhabitants and soldiers, burned people in their houses, and this by system. Germany has denatured men and boys, has wantonly defaced the living and the dying and the dead. An eye-witness tells of seeing women dead at a table with their tongues nailed to the table and left to die. . . . Germany has disclosed neither decency nor honor from the day it started war, nor has a single voice in Germany to date been lifted up against the orgies of ruthlessness which burn the soul sick and which institute the chief barbarity of history . . . and to climax its horrid crimes Germany has inflicted compulsory polygamy on the virgins of its own land.

Religious hatred against the Germans had achieved such a degree of intensity that any word which appeared to tone down the prevailingly hostile attitude was condemned as blasphemous and unpatriotic. Klaus Olandt of Montrose, New Jersey, in June 1918, told of some of his pleasant experiences as a worker in German prison camps, whereupon he suffered a vote of censure passed by his hearers, the members of the General Synod of the Reformed Church in America, in session at Asbury Park, New Jersey. The speaker, introducing the motion of censure, called Mr. Olandt "a traitor." "Such talk," said he, "poisons the minds of the people and might cause them to doubt the stories of cruelty and barbarity that have been so well authenticated by American officials."

Professor Bang's famous work, *Hurrah and Hallelujah,* containing the supernationalistic speeches of German scholars and clergymen, convinced the Christians in this country that German Christianity was a spurious brand and therefore to be driven from the face of the earth. E. Hershey Sneath, professor of the philosophy of religion and religious education at Yale, explained:

> When the nation of Martin Luther, including not only the docile masses but the spiritually enslaved clergy and servile university professors, among whom may be numbered such religious leaders as Harnack, can accept and pray for the success of the war program of a ruler who regards himself to be the vicegerent of the Almighty, cooperating with him . . . approving the vices of hell as though they were the virtues of heaven—this nominally Christian nation is either guilty of awful blasphemy or it has lost its vision of an ethical God. . . . *"Gott mit uns"* is a God that is asked and believed to cooperate in the most damnable atrocities the human mind ever conceived in order to further low national aims.

A skilled propaganda artist knows that the enemy must be painted as black as possible, that the responsibility for trying to wreck the world must be placed upon his shoulders, and that the masses must be convinced that historians will never revise the present judgment. As Bishop William F. Anderson of the Methodist Episcopal Church stated it: "The question as to the responsibility and the forgivableness of this world disaster is a closed book to the people of this country, as it will be the judgment of history and all future generations."

Dean Charles Reynolds Brown of Yale Divinity School also rendered a sweeping verdict: "There was only one nation on earth which really desired the war and was thoroughly prepared for the war, and in those fateful July days of 1914 did everything in her power to bring on the war."

II

The Kaiser, chosen as the scapegoat, fitted into the picture admirably, while, to change the metaphor, millions of otherwise quite logically minded Americans came to believe that Wilhelm was His Satanic Majesty incarnate. "If the Kaiser is a Christian then the devil in hell is a Christian" and "I am an atheist," announced Cortland R. Myers, of the Baptist Temple, Brooklyn.

The stereotype in the cartoons, depicting the Kaiser as Mephistopheles, harmonized with popular conceptions while helping in turn to create them. In comparison to this gentleman "Nero was a sanctified angel," confirmed I. Manley Sharp.

The concern over the Kaiser's immortal destiny led to various serious proposals. The chancellor of Syracuse University, James R. Day, at the opening session of the university in the fall of 1918, told the assembled students that it was "religious to hate the Kaiser," since the Bible taught us "to hate the devil and all his works." "It would be a blessing," said Dr. Day, "if we could turn the beast of Berlin over to God and say, 'Lord, inflict violent wrath upon this creature.' "

W. W. Bustard, pastor of John D. Rockefeller's parish in Cleveland, phrased it quite succinctly: "To hell with the Kaiser."

As a practical suggestion for incarceration on this mundane sphere, William E. Barton, of Oak Park, Illinois, and Robert S. MacArthur, of the Baptist Temple, Boston, recommended complete banishment to the island of St. Helena.

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The universal obsession properly to label and dispose of Wilhelm II so affected the minds of the men of the cloth that some of the manifestations of indignation bordered on symptoms of paranoia. James H. Maurer, president of the Pennsylvania State Federation of Labor, testifies to the following incidents which took place in Harrisburg, Pennsylvania:

> I have seen on the public square a giant head of the Kaiser, and clergymen in their ministerial garb outbidding each other to buy a spike, which they proudly drove into the Kaiser's skull.
>
> The local papers of Harrisburg, Pennsylvania, in 1918, devoted more than a column to interviews with the city's clergymen as to what they would do with the Kaiser if he were their prisoner. Some said, "Hang him by the thumbs and let him starve"; others said, "Bury him up to his neck and then place food and water in sight"; others, more bloodthirsty, said, "Hang him by his thumbs and cut pieces out of his body day after day until he is either dead or until there are no more pieces of flesh to cut out." Of all that expressed themselves, only one said, "Judge not, that ye be not judged."

III

The fine distinction between the German rulers and the German people, presumably introduced to this country by James M. Beck and emphasized over and over again by Woodrow Wilson, was soon forgotten. While in the minds of a few the early device of allocating responsibility to the Kaiser and the Junkers persisted, the entire German people finally came under one indictment.

Francis Peabody described them as "untamed barbarians and maritime murderers," while Charles Carroll Albertson, of the Lafayette Avenue Presbyterian Church, Brooklyn, exclaimed that Germany was "a whole nation suffering from moral strabismus."

William A. (Billy) Sunday paraphrased the idea:

> I tell you it is Bill against Woodrow, Germany against America, hell against heaven. . . . Either you are loyal or you are not, you are either a patriot or a black-hearted traitor. . . . All this talk about not fighting the German people is a lot of bunk. They say that we are fighting for an ideal. Well, if we are we will have to knock down the German people to get it over.

Among the contributions to an understanding of the intricacies of the case, one given by the official war committee of the Chapel of the Comforter, New York, illustrates the processes of the human mind when it attempts to explain the culture pattern of an opposing civilization:

> There is no peasant in the world so brutal as the German (and now a soldier). He would remain a beast. Himself a slave, he is filled with the belief that, because a German, he is entitled to treat the men and women of other races as if they were animals beneath him. In this respect also, therefore, he is one heart and mind with his superiors, who, with an intelligence which he, of course, does not possess, planned to enslave the world.

"God is, must be a righteous God on the side of the Allies. . . . God is helping the Allies to win," wrote William W. Davis, assistant pastor of the Little Church Around the Corner, New York. "The real reason for the war," in the opinion of Bishop Richard J. Cooke, of the Methodist Episcopal Church of Helena, Montana, "was to vindicate God Almighty against the brutal philosophy of damned men." The chaplain of Columbia College said: "We are dealing with a criminal brought to book and unrepentant. . . . How to treat Germany is a problem of penology."

In keeping with the spirit of the times and in order to keep perpetually before the minds of the people the spectacle of German spiritual bankruptcy, various schemes were proposed. William H. Van Allen suggested:

> On that bright May day two years ago, Antichrist revealed himself as he is, when 1,400 lost their lives in the Lusitania. . . . Let us see to it that this day be remembered so long as a Hohenzollern lives.

Dr. Hillis maintained:

> When the war is over, every stone in the cathedral of Cologne should be marked. German prisoners should be made to pull these stones apart, German cars be made to transport every stone to Louvain and German hands made to set up the cathedral in Louvain or Arras.

Among the sundry devices to punish Germany the boycott met with tremendous approval. On Easter Sunday, 1918, Malcolm J. MacLeod made a proposal to his congregation:

> Is Germany going to win in this war and go unpunished? . . . Is hell, after all, going to come off victorious? . . . I want to say that I never expect until Germany officially repents to purchase another article made in Germany, if I know it. I should like to circulate a pledge to that effect.

Mark Allison Matthews, pastor of the First Presbyterian Church of Seattle, Washington, with a membership of over 7,500 (said to be the largest of the denomination in the world), came forward with a similar proposal. He wished to court martial and shoot "any merchant or any person, a citizen of this government or of any Allied government, who buys an article in Germany for the next one hundred years." During that time Germany was to "remain in isolation, in sackcloth and ashes, cut off from the commercial confidence of the world."

Samuel Hardin Church, president of the Carnegie Institute, believed that we should "show Germany by one hundred years of social and commercial ostracism that her crime is beyond forgiveness until her children's children beg for it with contrite hearts."

With all of this Dr. Hillis thoroughly agreed, but made a more ingenious proposal in his book, *The Blot on the Kaiser's 'Scutcheon:*

> Society has organized itself against the rattlesnake and the yellow fever. Shepherds have entered into a conspiracy to exterminate the wolves. The boards of health are planning to wipe out typhoid, cholera and the black plague. Not otherwise, lovers of their fellow man have finally become perfectly hopeless with reference to the German people. They have no more relation to the civilization of 1918 than an orang-outang, a gorilla, a Judas, a hyena, a thumbscrew, or a scalping knife in the hands of a savage. These brutes must be cast out of society. . . . We know that Tacitus said nearly two thousand years ago that "the German treats women with cruelty, tortures his enemies, and associates kindness with weakness." But nineteen hundred years of education have not changed the German one whit. . . . In utter despair, therefore, statesmen, generals, diplomats, editors are now talking about the duty of simply exterminating the German people. There will shortly be held a meeting of surgeons in this country. A copy of the preliminary call lies before me. The plan to be discussed is based upon the Indiana state law. The law authorizes a state board of surgeons to use upon the person of confirmed criminals and hopeless idiots the new painless method of sterilizing the men. These

surgeons are preparing to advocate the calling of a world conference to consider the sterilization of 10,000,000 German soldiers and the segregation of the women, that when this generation of Germans goes, civilized cities, states and races may be rid of this awful cancer that must be cut clean out of the body of society.

IV

While all these special penalties were being talked over, a serious dispute arose among Christians as to whether, in the light of the New Testament, the Germans ought to be forgiven. Cruel invectives were directed at those individuals who persisted in peacetime notions about loving and forgiving one's enemies. A letter written to the *Congregationalist* by Sydney Strong, of the Queen Anne Congregational Church of Seattle, advised forgiveness and not hatred. Subscribers objected. One Henry W. Broughton, M.D., demanded that the Department of Justice "should be warned of a man who inculcates the opposite view." "He is dangerous," said Dr. Broughton, and expressed his firm conviction that "a discussion of this matter of forgiveness of enemies at this critical time, is inopportune."

The editor of the *Outlook,* Lyman Abbott, went further by saying:

> But I cannot pray for the predatory Potsdam gang, "Father, forgive them for they know not what they do," because that is not true. . . . I do not hate the predatory Potsdam gang because it is my enemy; . . . I hate it because it is a robber, a murderer, a destroyer of homes, a pillager of churches, a violator of women. I do well to hate it.

Surveying the American scene in the early winter of 1918, the government seems to have become alarmed. In an official communication issued to its 20,000 four-minute men, they were urged to eliminate "hymns of hate" and appeals to emotion: "Not an appeal to emotionalism, but an appeal to the emotions through conviction by statement of facts secures true converts, converts who when once convinced, remain convinced."

But the hymns of hate went on. Perhaps Billy Sunday excelled others, both in originality and in choice of words. He used to pray to the Almighty "to guide the next gunner who sights a U-boat so that his aim will be true." Believing that hell was the "basis on which Christianity is built," he had early composed a "Who's Who of Hell," listing Jezebel, Diderot, Voltaire, John Stuart Mill, Leo Tolstoi, et cetera, and the "Kaiser and his ilk," as citizens of that inferno of the damned.

In pleading for men to give to the third Liberty loan fund, Mr. Sunday reminded them:

> Our little trouble with Spain was a coon hunt as compared with this scrap we have on hand with that bunch of pretzel-chewing, sauerkraut spawn of bloodthirsty Huns. . . . We can win, we must win. We shall win, so dig down deep and let us fill Uncle Sam's bank vault high with our money and help send a shiver down the crooked spine of the Hohenzollerns who are dancing on the thin, thin crust of hell and thus help the guns of the army and navy to dig their graves; then the world can live in peace.

Throwing down the gauntlet to the Germans, he shrieked, with a voice cracked from the strain of overwork: "I today . . . declare war against hell and all its commissaries and all its cohorts. You can't shoot your cursed Kultur and your damnable Hohenzollernism down our throats. You can't spit on the Stars and Stripes."

While the phraseology of Mr. Sunday may be regarded as exceptional, the demand for retaliation was general. A prominent Roman Catholic, J. Hartley Manners, wrote in a pamphlet: "Let all the peoples of the Allied countries hate the Hun and hate him with a will to victory. Let that doctrine of hate be spread until it reaches to the smallest towns in the United States. . . . In His name I pray you hate the Hun."

There was an intense desire to express the peculiar relationship between national patriotism and the war songs of the church. Special hymnbooks were called for. The Fleming H. Revell Company, publishers, attempted to fill the need, requesting William P. Merrill of the Brick Presbyterian Church, New York, to compile a collection of the mighty war hymns of the church. A note from the publishers asked, "Could your church make a better moderate investment for fostering patriotism?"

Clarence A. Barbour, president of Rochester Theological Seminary, now president of Brown University, edited a special war hymn book for the Y.M.C.A., and Louis F. Benson one for the Presbyterians under the title, *For God and Country.*

V

In those tense and trying days, German music had the reputation of being as dangerous as dynamite, while the playing of "The Star-Spangled Banner" was regarded as the proper and effective prophylactic against any virus from musical propaganda.

When the announcement came out that the Boston Symphony Orchestra intended to play in Carnegie Hall, New York, under the direction of Karl Muck, a small uprising occurred, led by Mrs. William Jay, assisted by Dr. Manning, then engaged as a volunteer chaplain at Camp Upton. Dr. Muck, a naturalized Swiss citizen since 1881, had been in Boston since 1912. His record, so far as the Department of Justice was concerned, seems to have been clear. Yet, Dr. Manning proceeded to ring the alarum:

> While our boys, fighting at the front in our defense, are being assailed by liquid fire, poison gas . . . it is not fitting nor decent for us at concerts . . . to give countenance and support to the avowed friends and upholders of the Kaiser.

Major Henry Lee Higginson, sponsor for the orchestra, stood by Dr. Muck. A crowd packed Carnegie Hall.

Dr. Hillis, in his desire to root out every source of anti-American influence, singled out Fritz Kreisler, the celebrated Austrian violinist. Despite the fact that it was well known that Mr. Kreisler had been wounded and honorably discharged from the Austrian army some time before the United States entered the war, Dr. Hillis, from his pulpit in Brooklyn, charged:

> What shall be said about men who enter into business with Muck and Kreisler? It is well known that Kreisler is an Austrian captain; that to obtain his release he entered into an agreement to send back to his home government a large percentage of his income. An Austrian gun costs approximately $20. Every night that Kreisler is paid $1,000 Austria can buy fifty rifles with which Germany can kill our boys.

Mr. Kreisler, who had canceled his American tour the

same day that Dr. Hillis preached against him, demanded a retraction for what he called a "cowardly, irresponsible and unethical attack." As a matter of fact the violinist had been for three years "the sole and unique support of seventeen British, Russian, French and Italian artists and their entire families who found themselves stranded and utterly destitute in Austria at the outbreak of the war." All his vouchers for money sent abroad had been approved at Washington. Dr. Hillis, of course, could very easily have secured this information.

VI

The psychic drives that in peacetime produce the phenomena of inquisitions, witch burnings and Watch and Ward societies, in time of war find expression and release in spy hunting. The tendency to pry into other people's affairs, inhibited in times of peace by social conventions, knew few restrictions in the years 1917-18. Countless thousands of self-righteous citizens indulged in the sport, and while the number of the clergy and laymen who took active part in the ferreting out of dangerous citizens will never be known, they must have been legion. There was not a community that did not have some of its citizens under surveillance by some self-appointed or semi-official representative of the government. The defense societies and citizens' protective leagues took the widest liberties in these activities. Ministers joined the spy-hunting societies and served as agents for espionage.

While one may now laugh at the manifestations of hysteria and the attempts of millions of private citizens, including children, to make the world safe for democracy by means of a gigantic spy-hunting system, it is to be remembered that the public officials, the leaders of public opinion and the newspapers created a state of panic and terror among the American people. After the war got under way, the press carried thousands upon thousands of stories of alleged spy activities. Most of these cases were pure figments of the imagination. Yet the effect was the same as if they had been true.

In Philadelphia, March 1918, the Methodist clergy, assembled in "warlike mood," passed a resolution which was unanimously adopted and sent to the government by the four hundred ministers present, "amid cheering and patriotic enthusiasm." "We urge," said they, "the speedy enactment of a law which will mete out to German propagandists and traitorous Americans the full penalty of spies."

Bishop Theodore S. Henderson of Detroit, addressing a Methodist conference at Atlantic City in March 1918, lamented the slackness on the part of the church to live up to its duty:

> It is a perfect tragedy that the Christian church has been so slow to realize its possibilities. . . . We have other duties to perform. Everyone should immediately get in touch with our war council, should you find anybody of pro-German tendencies in your community. Let us locate, eliminate and exterminate every pro-German in this country.

Charles A. Eaton, of the Madison Avenue Baptist Church, New York, had been appointed chairman of the National Service Section of the Emergency Fleet Corporation, in which capacity he went about the country inspiring the toilers in the shipyards to increased production. At the submarine works in Newark, New Jersey, he counseled:

> When he [the spy] comes sneaking around with a bomb, don't say "Let us pray," but take him out there on the marsh and tie him down and place the bomb on his chest. Light it and stand off and watch him blow to his Kaiser—to hell!

Dr. Cadman gave instructions to enable his hearers to detect signs of disloyalty:

> And be increasingly watchful because this espionage to which we are subject exists everywhere. It employs the courtesan and the pervert. It seduces the unwary. . . . It cripples our ships so that they have to return to port. It burns and blows up our factories and supplies. . . . The secret service of the United States has done us unexampled service. But it should be the determination of every citizen to expose and confound these knaves and their tricks. And when you detect these reptilian movements, report them and see to it that they are squelched.

Henry Van Dyke issued warnings:

> It is by law, civil in time of peace, martial in time of war, that the . . . republic must be protected. . . .
>
> Any inhabitant of this country who puts destructive material into the machinery of the ships which are carrying our brave boys across the ocean to serve under the flag is a constructive murderer and a traitor. He should face a traitor's doom. Shooting would be too good for him. If convicted, he should be hanged without delay. The same thing is true of every American who puts destructive material into the minds of our American citizens, urging them to be disloyal or recalcitrant, persuading them to evade or resist the call which our country has made for the service of all its people in the defense of its rights and its honor. A man who by speech or action endeavors to impede America's efficiency in this righteous war should be judged by the law, and, if convicted, promptly executed.

Dr. Van Dyke was, therefore, asking the death penalty for items including obstruction of recruiting and "sedition"—a more severe penalty than the law itself provided. He seems also to have had the impression that the whole country was under martial law, an opinion not in accord with the facts.

The summary of the net results of all the spy hunting has well been given by the historians, Charles A. and Mary R. Beard:

> And yet when all these immense inquisitorial activites were sifted down to the very bottom, only two conclusions of significance remained. The first is that not a single first-class German spy or revolutionary workingman was caught and convicted of an overt act designed to give direct aid or comfort to the enemy. The second is that . . . the occasion of the war which called for patriotic duties was seized by emotional conservatives as an opportunity to blacken the character of persons whose opinions they feared or hated.

The evidence on the wartime hysteria, as it affected the ecclesiastical hierarchy, leads to the conclusion that the church leaders, in spite of their priestly claim to depth of spiritual insight and knowledge of ethical values, displayed no such superior quality of moral judgment as has been assumed. At least, their speeches and conduct differed in no wise from those of the mass of the people whom they had undertaken to lead. The clergy were swept from their moorings in exactly the same way as were many who made no claim to holiness or love of neighbor or knowledge of God's will.

Next Week: Civil Liberties

Leaves from the Notebook of a War-Bound American

By Reinhold Niebuhr

October 14

EVERYONE asks me about Lindbergh's address on the radio and wants to know whether it represents American opinion. I have, of course, no way of knowing, having been absent from the home base for seven months. I do know this, that many of the sentiments now current in America are no more than the usual manifestations of human self-righteousness. Just as a nation at war finds it difficult to admit to itself that it is fighting for anything but freedom and justice, so a nation not at war finds it difficult to admit to itself that anything but devotion to civilization" prompts its actions. The exact reverse is of course the case. America hates Hitlerism but will not help to destroy it for the simple reason that American national interests are not obviously or immediately imperiled. Nations can fight for ideals but not unless there is coincidence between vital national interests and those ideals. But that is the one fact that they dare not admit to themselves. The primary sin of man is still the sin of self-righteousness. How we all beat upon our breasts and cry, "I thank thee God that I am not as other men"!

The whole rather pathetic game of the communist adherents is in the same category. Communism has been a religion which gave its believers the nice and comfortable feeling that they were on an island of righteousness in a wicked world. The nations of the world were involved in all kinds of capitalistic wickedness. It was therefore very satisfying to be devoted to a nation which could not, by definition, do wrong. When this nation begins to grab territory and engage in the old capitalistic game of imperialism the one thing that cannot be admitted is that human sin is "original sin" and not capitalistic sin, that capitalism is merely a particular aggravation of it.

The Communist party here in Britain has just deposed its secretary. He was unwise enough to write a booklet on September 5 on "How to Win the War." He felt perfectly safe because two days before the party had officially declared that this was a war for democracy. But this week the party has officially declared that the war is an imperialistic one and not for democracy. These simple communist moralists cannot see that a war might have both characteristics. How little they understand of the tragic guilt that is involved in all human actions, and how impossible it is to achieve a position of guiltlessness from which to go forth to engage sin in combat.

J. B. S. Haldane, the communist biologist, has been busy proving that the reason the Russian negotiations with Britain broke down is because British imperialism was unable to purge itself sufficiently to be worthy of communist purity. There is little to be said for the British diplomacy which guaranteed Poland without first being sure of Russian support. But this picture of Russia as Lord God Almighty, weighing the nations in the balance and finding them wanting, is too pathetic for words. It has not occurred to Mr. Haldane that a contributing cause of the breakdown of the negotiations was that Russia asked for rights in the Baltic states which British diplomacy could not grant. The Germans were able to give Russia much more than the Allies. That is what finally determined the fate of Europe. But the Russia with which they were dealing was not God Almighty but an empire, dreaming of restoring "lost provinces." No doubt it hopes to spread communism in that way. But so do capitalistic nations hope to spread "democratic civilization" by their imperialism.

October 17

Winston Churchill's admission in Parliament that the Royal Oak was sunk while at anchor in the harbor has shocked everyone and spread a degree of insecurity. Quite obviously the issue on the sea is going to be sharply drawn and the attacks on the British navy from U-boat and bomber will be terrific. The Germans realize that this is a siege warfare, that the British navy is the real weapon of this siege, and that if it is not destroyed they are lost.

We had our first air attack yesterday from planes which sought to destroy ships in the naval base a few miles distant. By mistake, no air raid warnings were sounded. The raid came while I was lecturing and I was too preoccupied with theology to hear the anti-aircraft guns, though I noticed that my audience was not too attentive. This struggle between bomber and dreadnaught is going to be pretty grim. But it is rather reassuring to note that for the time being at least only military and naval objectives are the objects of attack.

I notice that some people who have been the soul of optimism are now more pessimistic and are inclined to listen to Lloyd George's peace offensive. It is difficult to see what can be gained by that, since Hitler obviously wants peace only upon the basis of the acknowledgment of all his conquests. I felt the real tragedy of Europe more than ever before when one of the grand old men of Scotland, a retired theologian who has been most optimistic, declared: "I hope it will be possible to secure peace before those casualty lists come in. I don't think I could bear looking at casualty lists of thousands of names once more."

October 19

I met tonight with a group of young professors who were dismayed by the negative answer which the British government has given the Indian National Congress. This, they say, represents the hypocrisy of a tory government which claims to fight for democracy. I can quite appreciate their embarrassment. The British commonwealth of nations is a great political achievement of which probably no other people would have been capable. But India does not spell democracy. It is doubtful whether any other nation could have done better than Britain in

India. Nevertheless this is imperialism, though not without a high sense of responsibility.

Imperialism need not be pure exploitation. It can be leavened by just such a sense of responsibility as the British people feel. At the same time the "good" people of Britain who are quite certain that only the conflict between Hindus and Moslems prevents Britain from granting India dominion status, are probably wrong. The divisiveness of Indian life is no doubt a cause of its political impotence. They could more easily achieve democracy if they did not suffer from this weakness of parochialism, which has been the bane of Indian life throughout the centuries. Yet it is difficult to believe that even the best imperial ruler would not regard such divisiveness as a blessing in disguise, offering him the pretext to continue his rule. I doubt whether anyone could do the job better than the British are doing it; but I do think that, with the exception of the politically sophisticated, they assume an air of disinterestedness which no imperial master can attain. Before we criticize this pretense too severely it would be well to remember that it represents a uniform characteristic of national behavior.

Said a young professor at Aberdeen to me: "We simply have to admit that some of us must fight this war because Britain is a democracy at least in comparison with the alternatives which threaten us if the war is not fought or won. But others of us are fighting this war not because Britain is a democracy but because it is not and they hope to preserve what they can of a system of imperial and aristocratic privileges." That is exactly the case. Let those who will declare that the one purpose negates the other. They do not understand the ambiguities of human history, which are not by any means confined to the British empire.

BOOKS

A New Southern Voice

RESPECTABLE SINNERS. *By Clyde V. Hickerson. Zondervan Publishing Company, $1.00.*

THESE are thirteen sermons by the pastor of Baptist Temple, San Antonio, Texas. They will not attract attention for scholarship or literary style, though both are adequate. But one feels as he reads them that the author has put his heart into them, and one likes the author. Their message is a wholesome, hearty, happy interpretation of the gospel by the busy pastor of a large city church. If this is what is being preached to the two thousand members of Baptist Temple in San Antonio, one feels encouraged. Here is modern realism blended with the incurable idealism of the Christian gospel.

It is particularly pleasing to know that these are the sermons of a Southern Baptist. For all the fine pronouncements at Atlanta last July, Southern Baptists have for the most part been on the reactionary side. But in these sermons there is an alert social awareness and a clear understanding of the social implications of the gospel. The author pokes a bit of fun at narrow denominationalism, of which his own group has been more guilty than some others. He speaks brave words upon the racial question in the south, and other brave words about profits and wages and hours. This is all to the good in town like San Antonio, where many of the most baffling social problems of the south seem to come to a focus. Any sophisticated reader who has read behind the headlines during the recent trial of Maury Maverick, San Antonio's mayor, will understand what courage must be required to preach in this manner in that city. Even so, Mr. Hickerson might have gone further and developed his ideas more explicitly.

These are perhaps not great sermons, but they are extraordinarily good sermons, stemming from great texts and discussing great themes. The homiletic standard is good, the illustrations are apt, the poetry quoted is out of the ordinary and pointed. It is altogether good to know that a young Southern Baptist minister in the city of San Antonio in the state of Texas can preach such sermons as these. There is more of Roosevelt than of Garner in their spirit; perhaps even a little of Maury Maverick. The title piece is by no means the best sermon in the book. The two sermons on intolerance and one on heretics are particularly good.

RENWICK C. KENNEDY.

Books in Brief

JOHN BLACK'S BODY, A STORY IN PICTURES. *By Ben Martin. Vanguard Press, $1.00.*

If this were wartime and if there were a draft, Ben Martin could be jailed for obstructing it. As it is, nothing more can be done than to mete out to him whatever punishment or praise is due for obstructing the road to war. This is a story in "48 pictures and 403 words" (publisher's count, not the reviewer's, but it seems to be about right). With eloquent economy of line, as well as of words, it tells what it cost to make "John Black," how there was then no place in the world for him, how nobody knew what to do about it until the politicians had the bright idea of getting up a war, for which everybody cheered except John Black—who had to fight it. Even pacifists will not deny that this is a slight simplification of the patterns of history, but there is a tragic amount of truth in it, certainly enough to put us on guard against letting it come wholly true. The whole thing is tremendously clever in idea and execution. Its value, in addition to being provocative of salutary laughter, is as an antidote to any war propaganda that may come hereafter.

DEMOCRACY'S NORRIS, THE BIOGRAPHY OF A LONELY CRUSADER. *By Alfred Lief. Stackpole Sons, $3.50.*

There was a time, not so many years ago, when this title would have been construed as a damaging admission. That was when the Republican senior senator from Nebraska was so far out of harmony with the Republican administration that every effort was being made to read him out of the party and to prove that he really was a Democrat. The truth is, Norris was never a party man. He was and is not Democracy's but democracy's Norris. Mr. Lief's biography is the full-length portrait of a stalwart and courageous individualist completely devoted to the service of a democratic social order. There have been few men in either the House of Representatives or the Senate in recent years who have been on the minority side of more important contests and

have more often been vindicated in the long run. He went to Congress in 1903. His bill to guarantee bank deposits (in national banks only) seemed absurd. His fight on the autocracy of Speaker Cannon was deemed an act of political suicide, but in the end he won. He had a part in unearthing the Ballinger scandal, and advocated direct election of senators and publicity for campaign expenditures. In the Senate, to which he was elected in 1912, he opposed the policy of military preparedness and especially the arming of merchant ships after the war broke out. He was one of the execrated and immortal six who opposed the war resolution in April 1917; but once we were in, he voted for all the war measures except the espionage bill. He fought a hard fight to prevent the sale of Muscle Shoals to Mr. Ford, and became the father of the TVA and, in general, became a New Dealer of the first rank. Mr. Lief writes not as a disinterested historian but as a pro-Norris man, and he elaborates some incidents (such as the rival candidacy of Grocer George W. Norris) with unnecessary detail. But the story as a whole is an inspiring one. It is the life story of a courageous, independent and indefatigable liberal—a true American.

FOLK SONGS OF OLD NEW ENGLAND. *Collected and edited by Eloise Hubbard Linscott. The Macmillan Company, $5.00.*

The folksongs of New England seem to be in no danger of being lost. There was the *New Green Mountain Songster,* published just the other day. (See The Christian Century, November 29.) Mrs. Linscott's collection is more comprehensive. It draws its material from all New England and, besides ballads and folksongs, it includes sections devoted to singing games, the country dance and dance tunes, and sea chanties. Comparison of the ballad section of this with the preceding volume shows 77 songs in this, 101 in that, but only five that are common to both. So the interested student of old-fashioned song in New England will really have to get both books.

Books Received

Same Way Home. By Rupert Croft-Cooke. Macmillan, $2.50. (To be published Jan. 2.)

Heroic Dust. By Theodora Dehon. Macmillan, $2.50. (To be published Jan. 9.)

Religion for Free Minds. By Julius Seelye Bixler. Harper, $2.50. (To be reviewed.)

The Knowledge of God. By D. Elton Trueblood. Harper, $2.00. (To be reviewed.)

From Whence Cometh My Help. By Boynton Merrill. Harper, $1.25. Would you believe that the essence of fifty vigorous sermons could be crowded into a little book of 127 pages? This beloved New England pastor has shown that it can be done, and with great effectiveness.

The Good News According to Matthew. Translated by Henry Einspruch. The Meditator, 1503 E. Baltimore St., Baltimore, Md., 35 cents. (To be reviewed.)

Russia, Democracy or Dictatorship? By Norman Thomas and Joel Seidman. League for Industrial Democracy, 112 E. 19th St., New York, 75 cents. Although written before the invasion of Finland, this gives the case for regarding Russia today as a personal despotism in which individual freedom is unknown and from which ideological interests have been driven by a hard-boiled *Machtpolitik*. The documentation is unusually impressive.

Logic and the Cosmic Order. By Louis F. Anderson. The Theistic Society, 270 Seaman Ave., New York, no price given.

God and the Cosmic Order. By Louis F. Anderson. Theistic Society, no price given.

CORRESPONDENCE

As the Finns See It

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "The Attack on Finland," is based upon discriminating analysis and sound judgment. In the center of it, however, is a fundamental question which is inaccurately formulated and only partially answered: "Rather than submit to a small loss of territory and permit the establishment of Russian naval bases on islands controlling the gulf leading to Leningrad, Finland took the risk of a hopeless war. Why? It must be because she expects the outcome of the war on the total European front to reestablish her in even greater security."

It is known now, of course, that Russia's demands included also a naval base at the port of Hanko on the Finnish mainland, commanding not only the gulf of Finland but the Finnish capital, Helsinki, as well. But of still greater concern to the Finns was the virtual surrender of their independence implied in their consent to become a vassal state to Russia. Whether it meant the immediate setting up in Helsinki of the puppet government now in the little border town of Terijoki or a slower infiltration of communism, the final result would have been the same. Finland's will for peace was sincere and passionate, for she stood on the threshold of an unprecedented era of progress. But when confronted with the alternatives of accepting communism or fighting "for God, for home, and for fatherland" (the present motto of the Finns), there could be but one choice.

Finland does not want communism. Her democracy and her cooperatives have functioned well. The communist promise of splitting up the estates of rich landowners for the benefit of the poor carries no weight with the Finnish peasants, for the land reform legislation of the past two decades has already largely accomplished this, more than doubling the number of independent landowners. The working class standard of living is vastly higher than in Russia.

Twenty-two years ago a minority of the Finns was misled by the bolsheviks, but today the whole nation is united in her opposition to communist tyranny and imperialism. It has become proverbial in Finland to say that the best cure for anyone suffering from the "red plague" is to live for a time in Russia. The repeated communist purges with their slaughter of thousands of innocent people, including Finns who had sought a paradise there, have spoken too eloquently to a free people among whom illiteracy is unknown. The changed attitude of the Finnish liberals is reflected by the fact that the present foreign minister is the head of the Socialist party and the man who once sheltered Lenin.

Finland may look to the final adjustment of the total European situation for a vindication of her stand. But she formulates the immediate issue thus: it is better to face death in battle rather than to submit to a barbarism which would destroy the things that make life worth living. Such is the will of the people. No representative government can do otherwise than obey that will.

Hamma Divinity School, T. A. KANTONEN.
Wittenberg College,
Springfield, Ohio.

Czechoslovak Refugees

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing this in behalf of Czechoslovakian refugees who now find themselves in foreign lands often without any or adequate means of support. The pitiful stories of these refugees have reached this country and the voice of need should be heard by wider groups than those who are immediately charged with the responsibility of relieving the suffering caused by the present un-

happy state of Czechoslovakia. Among other pressing needs, the last report from France stated that there are 20 Protestant students in the Colonie Tchecoslovaque who must be aided from abroad, for the resources of the Czech and French relief organizations are utterly insufficient. Besides, the Czech colony is responsible for children evacuated from Paris to various provincial points. One of the workers in charge of the Mission Évangelique has not been provided for in the budget, and thus his support must come from some other sources.

The National Union of Czechoslovak Protestants in America, of which I am president, is doing everything in its power to respond to this appeal and to alleviate the suffering as far as possible. We are constantly heartened by the sincere expression of sympathy on the part of Americans in general and of Protestants in particular. If there are those who wish to participate in this work, I would urgently bespeak their cooperation. The relief is handled by two Protestant ministers in France, the Rev. B. Hruby, and Rev. A. Simovec, who are in charge of the Mission Évangelique Tchecoslovaque en France, 46 Rue de Vaugirard, Paris (6e). Contributions may be sent to the secretary of the National Union, Mr. Julius J. Heger, 3153 West 26th Street, Chicago, Illinois.

Expressing very sincere gratitude to all who might participate in this constructive work of relieving suffering, I remain

Chicago Theological Seminary, MATTHEW SPINKA, Pres.
Chicago.

Religious Education Through and In Worship

EDITOR THE CHRISTIAN CENTURY:

SIR: In the November 29 issue of The Christian Century, Dr. E. G. Homrighausen writes of the cleavage between the church and religious education. Is it not a pathetic misnomer to call that which goes on in the average Sunday school in America "religious education"? Whatever it is, it is hardly religious education.

As a responsible minister of an important church I have been deeply concerned over the matter of religious education. As a result of years of experimentation in the realm of religious teaching I have made what I think is worthy of being called a discovery, namely, that *religious education can be given only through and in worship*. This of course does not exclude private teaching.

After years of futile and fruitless dependence upon the Sunday school, with the best lay teachers we could get, and getting precisely nowhere with it all, we set up "The Young People's Church," constituted of boys and girls between the ages of nine and sixteen. Certain of the older boys were appointed as elders and deacons, to preside at the altar and serve the communion. The order of worship is precisely that of the regular morning service in the sanctuary. They have their surpliced processional choirs, doormen, ushers. They sing their anthems and responses, and follow the full ritual. The only difference is the sermon. Here the sermon is teaching. We begin where the Bible begins—with God. Following a carefully prepared curriculum, we teach them about God. We aim at giving them the elements of the whole body of Christian truth and doctrine, hymnology, Christian history, tradition and culture. Our aim is to lay foundations upon which these young people may build a thoroughly informed Christian life. The response they have given to this *teaching in worship* has been a revelation. What is taught them in the service of worship they receive, believe, and upon it are building their lives.

When their service, which lasts an hour, from 9:30, is over, they are permitted to go home, which none of them do; or join their parents in the regular morning worship, which half of them do. The rest of them go into the educational building where they are led in a discussion of the teaching, encouraged in self-expression and the singing of great hymns.

The reverence of these children and youth is beautiful to behold. They amaze and bewilder their parents with their discussions of religious matters at the dinner table. They are almost 100 per cent regular in their attendance at church. All that Dr. John Knox had been hoping his boy would receive in the Sunday school, as told in his fine article in The Christian Century several weeks ago, these young people do receive, and more. The Young People's Church has grown in such numbers and importance that we have had to call another minister for them. I am eager to share this discovery with every minister in America, namely, that young people will receive, believe, and build their lives upon, the teaching of the gospel when presented by their minister in a service of worship.

Peachtree Church of Disciples, L. O. BRICKER.
Atlanta, Ga.

The Danger of Relativity

EDITOR THE CHRISTIAN CENTURY:

SIR: The conclusion of Reinhold Niebuhr's article in the issue of December 6 left a question in my mind. With the main trend of Dr. Niebuhr's thought I am in substantial agreement: that we cannot achieve a complete incarnation of the Kingdom of God in our human society so long as we are bound by human sin. What we must do is to work for the highest degree of freedom and justice and good will possible. The danger here, however, is that we remain content with some approximation of the Kingdom, when our goal should always be the Kingdom in all its completeness. But is that goal to be found in such a statement as "We will not strive so high nor fall so low"? The common error of simple moralists and their "simple quests for the Kingdom of God on earth" is the too easy identification of our partial approximations of the Kingdom with the Kingdom ideal itself. But is not the common error of the hard-headed realists the too hasty approval of these partial approximations of the Kingdom, arising from the realization that human sin and finiteness make the achievement of the complete ideal impossible? And is not such a statement as that of Cosimo the approval of a low goal because it is more possible of attainment? Is this the logical issue of Dr. Niebuhr's thought?

Ithaca, N. Y. W. ROBERT STEVENSON.

I Was at Geneva

EDITOR THE CHRISTIAN CENTURY:

SIR: I was at Geneva last Monday. The League of Nations had assembled to consider the charge of Finland that Russia was an aggressor nation. As Rudolph Halsti, delegate from Finland, entered he was received with a tremendous ovation. The sympathy of all present was with the delegate from that heroic nation to the north. Mr. Halsti waited till the applause was over when he quietly, but with a good deal of feeling, said, in brief: "I thank you, gentlemen, for your sympathy, but you must give us more than sympathy if we shall be able to save our women and children from being killed."

One of the delegates arose and, after being recognized by the president, said: "My brother, we realize the seriousness of your position, but we do not believe in war. All war is sin. We are told in our Bible that we should not kill, and helping you against Russia would mean that we will go into killing on a large scale."

Mr. Halsti then said: "I know the sixth commandment, 'Thou shalt not kill,' but I have also read my Bible further than that. A few verses farther on I read, 'He that smiteth a man so that he dieth, shall surely be put to death.' It would seem that under certain conditions it is a duty to kill, while under other conditions it is a sin. I turn to the earlier part of the book of Exodus and I read that God killed a whole army of Egyptians because they would withhold freedom from the children of Israel. If God did that would he be angry with us if we tried to kill an enemy who came against us to take away our freedom and slaughter our loved ones?"

"But, brother," said the speaker, "those were the Old Testament days. We are living in the New Testament days. Jesus has taught us of the wickedness of using force. He is the Prince of Peace. One of the leading ministers in the United States has said just recently: 'Not only in personal but also in public conduct he [Jesus] stood for a way of life and a principle of ethics absolutely different from war.'"

Someone arose in the back part of the room and started for-

ward. He looked so sad and serious. He seemed so familiar. I was sure I had seen him somewhere. Before he had gotten to the front of the room he began speaking: "I am the good shepherd: the good shepherd layeth down his life for the new sheep. He that is an hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep and fleeth and the wolf snatcheth them, and scattereth them, he fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd and know mine own, and my own know me.

"Brother from Finland, I will go back with you to give my life, if need be, to help you save your loved ones, your honor and your freedom. When I first died I died on the cross to save men. I fear they have forgotten that cross. I realize this more than ever these days when men everywhere talk about the cost of help rather than the need of help, especially when they face such injustice as this perpetrated on Finland. I know that they have forgotten the meaning of the cross to take this attitude. I went to the battlefields of Ethiopia and died there in that terrible heat. It seems that no one cared. I now go to Finland in an apparently hopeless war for a just cause, to fight on the frozen battlefields of that north country. The good shepherd will face the wolf and die fighting him. The hirelings will stay at home or flee away presenting good reasons, like our brother here, for not helping. Gentlemen, put on me a Finnish uniform. I go to help that heroic little country to the north that 'is doing its duty toward the entire civilized world.' "

Lake Preston, S. D. H. C. JUELL.

Clerical Titles

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with great interest your editorial, "Ministers Renounce Their Titles," telling how ministers in a Michigan city have voted to dispense with the title "Reverend," in direct address and in referring to one another publicly. This is the most hopeful sign that has come to my notice for many years that the clergy are recovering their sense of good taste, humility and self-respect.

I think these Michigan ministers were quite right in cutting out "Doctor," also. For that term has been badly abused by men of no scholarship who have received the degree from respectable institutions for reasons other than that of ability either to preach or to teach, and by those who have in a manner bought the degree from erstwhile "diploma mills."

The title "Reverend" is all right for those churches that magnify the sacerdotal character and functions of the clergy, but for those who have inherited the traditions of the Reformation it is an anachronism. If we are right in our contention that "Bishop," "Elder" and "Presbyter" are equivalent and interchangeable terms, why not use one or another of these in place of the absurd and distasteful "Reverend"?

Presbyterian Church, J. R. FINLEY.
Coalgate, Okla.

Dr. Bosley Replies

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Frank Reid singles out for criticism this sentence from my article, "Freedom of Worship": "The point I would make here is that whoever does not practice the act of worship can neither appreciate the positive meaning of nor long be concerned to preserve the right to freedom of worship." Mr. Reid makes two criticisms, one theoretical, the other practical, of this assertion. The critical reaction is that the statement leaves us in the solipsistic state of being utterly unable to understand the experiences of another or communicate to him our own or any appreciation of our own. In reply to this, I can only refer to the rest of the article which is a rigorous insistence that the very strength of freedom of worship is that it reorganizes human life around a center which is common to all men. This in no way militates against the essentially personal character of their experience but does provide them with a point of communication objective to each one. Mr. Reid will look in vain among the religions of the world for solipsism as a theory of knowledge. That ought to provide him with a very matter-of-fact answer to a theoretical objection.

Mr. Reid attempts to demonstrate the impracticality of the quoted assertion, which he says is "simply in the wrong," by the familiar logical device of *reductio ad absurdum*. His paraphrase is: "Whoever does not practice the principles of the Republican party can neither appreciate the positive meaning of the Republican principles nor long be concerned to preserve the right to practice them." That there is absurdity in this is at once apparent but, in my judgment, the absurdity is in the paraphrase and not in the original statement. If Mr. Reid had been looking for an accurate analogy he should have picked one of the correlative freedoms under discussion, namely freedom of speech, freedom of press and freedom of assembly. Now it is my contention that if a man does not practice these freedoms, as well as the freedom of worship, sufficiently to know by experience the practical as well as the theoretical importance of them, then that man is ready made emotionally and experientially for the kind of dictatorships that thrive throughout the world. It continues to be my contention that if freedoms like these are to be any more than trinkets dangled before the eyes of gullible children, they must be regarded as essential instruments in the doing of the day's work.

Mt. Vernon Place Methodist Church, HAROLD BOSLEY.
Baltimore, Md.

A Holy War Ahead?

EDITOR THE CHRISTIAN CENTURY:

SIR: Can you imagine a turn in European affairs that would bring the statement of war aims that we have long been asking? Can you imagine anyone groping for clear statements of such aims if England should turn Germany's guns eastward again, place her own alongside them, and call for the help of the world in the battle against "atheistic communism"? Can you imagine a popular demand for any war aim clearer than this—"Christianity against atheism"? For thousands any attempt to make them clearer, or to dig the real aims out from under that slogan, would be equated with blasphemy. Supposing "Christendom" were to have such a slogan for a Christmas present! "A holy war" for the sake of God!

Methodist Church, LEWIS H. DAVIS.
Seymour, Conn.

A Misplaced Comma?

EDITOR THE CHRISTIAN CENTURY:

SIR: It was with some astonishment that I read the article "God Rest Ye, Merry Gentlemen" by Bernard C. Clausen in the December 13 issue of The Christian Century. Dr. Clausen's interpretation of the first verse of this Christmas carol is so hopelessly wrong that it cannot be allowed to pass.

The difficulty is in the punctuation of the first line. Dr. Clausen has it, and you have it on the cover of The Christian Century: "God rest ye, merry gentlemen." The comma should be after the word "merry," not before it, thus: "God rest ye merry, gentlemen." This is a traditional English carol, consequently the English is old and seems quaint to us. The true interpretation of this first phrase is "God keep you happy, gentlemen," or "God make happiness rest in your hearts, gentlemen." Thus the first verse of this quaintly written but beautiful carol tells us that the knowledge of Christ's birth and his power to save us from evil, is news that brings comfort and joy to distressed and troubled folk.

However much one may sympathize with the rest of Dr. Clausen's article, and agree in repudiating as unchristian the hideous contrasts of surfeited wealth and hungry poor, this theme cannot be drawn from the verse of the carol he quotes. Put the comma in the proper place, and give the words their true meaning and this carol does express a beautiful Christmas faith.

Aurora, Ont. EDMUND J. THOMPSON.

[The punctuation of this line has been debated for years without a clear verdict being reached. The accent in the music of the carol tends to uphold Dr. Clausen's side of the argument.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Vance Leaves Detroit Church

Former Presbyterian Moderator Assumes Emeritus Relation—Jews Dedicate New Community Center

(Correspondence from Michigan)

DETROIT, Dec. 17.—Dr. Joseph A. Vance, for over 29 years pastor of Detroit's First Presbyterian Church and throughout that period an outstanding leader in this city's religious and civic affairs, has announced his retirement from the active ministry effective Jan. 1. Subsequently, at the unanimous request of his congregation, he will serve as pastor emeritus. Dr. Vance, who celebrated his 75th birthday last March, was moderator of the General Assembly of the Presbyterian Church of the U.S.A. during the 1935-36 term. First Church has called Rev. Frederick H. Olert, minister of Knox Church, Cincinnati, to succeed Dr. Vance.

* * *

Dedicate New Jewish Community House

A splendid building dedicated to the community life and social betterment of Detroit's Jewish population has recently been completed. The $260,000 structure stands adjacent to the Central Woodward Christian Church and together they occupy an important block on Woodward Avenue, Detroit's famous street of churches. Participating in the dedicatory services held Dec. 13 were the choir of Central Woodward Church and its pastor, Dr. Edgar DeWitt Jones, who spoke in part as follows: "We occupy in common a strip of God's earth. On the one hand a Jewish settlement house; on the other, a Christian church. We are closer together than two neighboring farms. There is no dividing fence between us; instead, one which unites. The backs of our buildings are so close that they touch, and we may regard this as a symbol of the common ground we occupy on many of the things which matter most." Other speakers included Dr. William R. Kinder, pastor of St. Joseph's Episcopal Church, Father James O'Mara, representing the Catholic Church, and Rev. John D. Howell of St. Stephen's African Methodist Church.

* * *

Newspaper Column Rears Peace Tower

The morning of Dec. 13 was cold and gray here in Detroit, but out on Belle Isle, beautiful municipal park, a significant event took place. A famous and beloved Detroit woman, accompanied by a small circle of noted citizens, joined together to lay the cornerstone for a great carillon tower dedicated to the cause of peace and to be built through the combined contributions of perhaps 100,000 persons. The woman was Nancy Brown, *Detroit News* columnist, and the Peace Tower is to be the material expression of her huge and devoted family. Standing 90 feet in height and situated on the edge of a reflecting pool, the tower will be an impressive monument. It is to be equipped with an organ and is scheduled for completion by next Easter when it is to be formally dedicated at the annual "Experience Column" sunrise service. To date over $30,000 has been received for the project. The additional $15,000 necessary to complete the tower has been underwritten, but it is a foregone conclusion that it too will find its source in the collection of dimes and dollars which are constantly being donated to the cause by column readers.

* * *

Methodists Ask Peace Task For Herbert Hoover

Truly indeed, "the world came to Michigan" when the 121st and final annual meeting of the former Methodist Episcopal Church gathered in session Dec. 2-5. More than 150 leaders in missionary enterprises, including many missionaries from foreign countries, took part in the historic meetings. Among those who spoke were Dr. John R. Mott and Bishop Francis J. McConnell of New York; Bishop Charles C. Selecman of Oklahoma City; Bishop Arthur J. Moore of Shanghai, China; Dr. Henry P. Van Dusen of Union Theological Seminary, New York; Mrs. Grace Sloan Overton of Ann Arbor; Dr. H. D. Bollinger of Chicago; Dr. Henry Hitt Crane and Bishop Edgar Blake of Detroit. Great crowds attended the sessions. Among the resolutions passed during the meetings was one requesting President Roosevelt to organize a commission headed by Herbert Hoover "to summon a peace conference of representatives of the warring powers." Also a resolution was passed unanimously asking our government to inform Japan "in a firm and friendly way" that the American people are anxious that the Sino-Japanese war end.

* * *

Presbyterian Students Organize Fellowship

Presbyterian students at Wayne University have organized the Presbyterian Student Fellowship which will be devoted to social, cultural and religious activities. Sponsors are Jane Williams of Westminster Presbyterian Church, Dr. J. J. Sherman, head of the university department of government, and Rev. John Adams, chairman of young peoples' work for the presbytery of Detroit.

* * *

And So Forth

When the annual Goodfellow's drive conducted by former local newsboys to raise funds for the needy children of our city and to provide them with Christmas remembrances is conducted next Tuesday Dr. Merton S. Rice will again be at his old stand in front of the National bank building in downtown Detroit. Dr. Rice has braved many a winter's storm to sell his "Goodfellow's" papers. His great good humor and zest for the job is always exhilarating.

Wellington Logan, prominent churchman and civic leader, was honored by the Detroit Y.M.C.A. upon the completion of his 35th year of service in that organization. During most of that period he has served as associate secretary and his work has been extremely significant.

WILLIS R. JONES.

Launch Campaign For Kagawa Fund

Seek to Mark 30 Years' Service by Japanese Evangelist—Bible Societies Hold Anniversaries

(Correspondence from New York)

NEW YORK, Dec. 18.—Last Wednesday evening a dinner held at Riverside Church launched the American campaign to raise $30,000 in honor of the 30th anniversary of the service of Toyohiko Kagawa in Japan, for on Christmas Eve, 1909, he entered the slums of Kobe. The meeting recalled this event and also honored three Japan missionaries and their wives who are on furlough in America—Rev. and Mrs. Henry Topping, Rev. and Mrs. Harry Meyers and Rev. William Axling. All these were present and spoke at the gathering. Dr. Eugene Carder, associate pastor of Riverside Church and vice-chairman of the fund for the eastern area, presided. Greetings were given by Dr. Luman Shafer of the Reformed Board and Dr. Leslie B. Moss of the Foreign Missions Conference. Mr. and Mrs. Arthur Jorgensen of the Japan Y.M.C.A. were also introduced. Twenty-two Japanese from the churches of New York were among those present.

Plans for raising the special anniversary fund were outlined by the secretary of the committee. It was pointed out that at the present rate of exchange the $30,000 would mean 120,000 yen, or an amount equal to that which the Japanese Christians have raised for the same cause. Dr. Galen M. Fisher is chairman and Francis S. Harmon treasurer of the fund. Members of the committee in New York include Dr. Samuel McCrea Cavert, Bishop Charles F. Gilbert, Dr. Harry Emerson Fosdick and other prominent leaders.

* * *

Finnish Relief Day Observed

Finnish Relief Day was observed by many of the churches and synagogues Saturday and Sunday after an appeal by Herbert Hoover and Mayor La Guardia. Dr. Harry Emerson Fosdick composed a special prayer to be used on Finnish Day in the churches, which was printed and distributed throughout the city. It asked for mercy for the Finnish people and all the hapless victims of war and included these words: "We, thy servants, humbly confessing our share in this evil, pray to thee against war, the sinful causes that beget it, the cruelties that express it, and the ruinous consequences that follow it, and for all its innocent victims we lift up our hearts to thee."

* * *

Bible Societies Mark Anniversaries

The New York Bible Society, which was founded Dec. 4, 1809, observed its 130th anniversary last Sunday afternoon with services at the Fifth Avenue Presbyterian Church. Dr. Millard L. Robinson, general secretary of the society, outlined its work

and achievements during the last year and Dr. John Sutherland Bonnell preached the sermon on a "Charter of Freedom."

The 90th anniversary of the founding of the Brooklyn Bible Society was marked the same day at the Spencer Memorial Presbyterian Church. This society was organized Dec. 5, 1840. Dr. John E. Fleming, president of the society, presided at the meeting and R. H. Edwin Espy, youth secretary of the provisional committee for the World Council of Churches, delivered a forceful address on "The Bible in the World Today."

* * *

Pioneer in Church Entertainment Dies

Daniel W. Robertson, a noted figure in the church entertainment life of New York for more than 40 years, passed away last week in Brooklyn at the age of 81. Many notables started their careers in church entertainment under his management. Shortly after the motion picture machine was perfected by Thomas A. Edison, Mr. Robertson went to see the inventor and purchased one of the first machines. He toured the country with the machine and amazed audiences in the middle west, who saw the wonders of the Brooklyn Bridge for the first time through his films. Mr. Robertson was an active church member and was a life member of Covenant lodge and Kismet temple of the Masonic order. His wife, who survives him, is a member of the executive committee of the Protestant Big Sister Council of Brooklyn.

* * *

And So Forth

Rev. Leon A. Davidson, pastor of the Blairstown Presbyterian Church, passed away last Thursday at the untimely age of 40 years. Dr. Davidson was also president of the board of trustees of Blair Academy. He had held only two pastorates—in the Park Central Presbyterian of Syracuse, and the Blairstown Church.

Rev. Louis Weatherbee Pitt, rector of St. Mary's Church, Ardmore, Pa., will become the new rector of Grace Church, Manhattan, Bishop Manning announced at Grace Church last Sunday morning. Mr. Pitt succeeds Dr. W. Russell Bowie, who resigned Oct. 1 to join the faculty of Union Theological Seminary as professor of pastoral theology. Mr. Pitt will assume his new post Feb. 1.

On Sunday the Central Congregational Church held a memorial service for their late pastor, Dr. S. Parkes Cadman. The preacher was Dr. Harry L. Everett, former assistant minister of the church. The New York city council recently designated the entrance to Brooklyn Bridge as S. Parkes Cadman Plaza. It will be formally dedicated with an appropriate service at a later date.

* * *

And Finally

After speaking of "race or class hatred, super-Americanism, Christian or even Protestant superiority," the closing sentence of the Brooklyn church and mission federation Christmas message reads: "As we kneel before the manger of the Christ child may we rededicate our lives to the bringing in of the kingdom of brotherhood, love and peace." Such rededication is needed today as never before.

J. HENRY CARPENTER.

Germans Forced To Shift Ideas

Populace Shows Bewilderment at Nazi-Soviet Pact Results—Churches Not Permitted to Discuss War

(Correspondence from Western Europe)

BRUSSELS, Nov. 22.—Many and curious are the whirlwind shifts of sentiment and emphasis discernible in Germany as one receives reports from the reich press, from observers recently in the country, and from dependable stories that get past the censor. Some Germans look with sardonic amusement, and others with sheer bewilderment, at the changes wrought by the nazi-soviet collaboration, which has by no means reached its climax. A huge list of books against bolshevism that were only yesterday a part of the required ritual of the fight against communism, are now on the proscribed index, and to be caught circulating them is to invite trouble. The banned publications include everything from Ribbentrop's own pamphlets to "scholarly" theses reinforced by documentation. They are all "out" and Stalin is "in."

There is a monthly periodical called *Contra Komintern* which advertised itself for a long time as "the militant organ of the anti-bolshevist world movement." It hasn't gone out of business, but its September issue didn't reach subscribers until almost November, and about all it contained was an assault upon Poland and an announcement that the paper would soon appear "with a new title and on a new, broader basis."

Most popular of the numerous songs dished up to stimulate the war mood and conquer the general gloom is "We Are Sailing Against England." It is being plugged everywhere by Dr. Göbbels, and there is a veritable crusade to put it over. It is not as pointed in some ways as the anti-British hatred song of 1914: "What do we care for the French and Russians? We beat them, we defeat them; we have only one enemy, England." But Russia is now a comrade, not a foe, and since all Jews are anathema, that goes too for the author of the old "Hymn of Hate," Ernst Lissauer, who was a pure-blooded Jew!

* * *

German Churches May Not Discuss War

Ever since the war began, the ringing of church bells for religious services has been forbidden. The plea is that they might conflict with air raid warnings, or waste electricity. But when Warsaw fell, the bells by nazi orders were rung an hour every day for a week.

Foreign affairs may not be discussed in the pulpit. In the few religious publications still appearing, you don't see such words as "France," "Great Britain," "Poland," or "bolshevism." News of church activities in foreign lands must not be reported; the Christian attitude to war or the terms of peace cannot be discussed; even speeches by the pope cannot be presented to Catholic readers.

For the people these days are sad ones. While it is doubtless true that the rationing of food so severely is a measure designed to conserve great stores, the psychological effect is little better than would be a dire extremity. The dread of defeat among the older generation who remember 1918 is acute and the ways of expressing it are sometimes pathetic. One recent death announcement of a young man killed in the present conflict read, "Born in the war, lost in the war."

* * *

Austrian Troops Suffer in Polish Campaign

Confidential reports coming from Vienna assert that soap is hard to get; a doctor's orders are required before toilet soap can be bought even when it can be found. Adults cannot have milk; when they eat in restaurants they can have no sugar. Casualties were exceptionally heavy among the Austrian troops which, for political reasons, the nazis flung into the worst fighting of the Polish war. There is a definite and never-ceasing opposition to the regime,

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At the Better Bookshops
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which troubles it whatever its pretensions. Jews are suffering worse than before the conquest of Poland; they are being shipped to Poland in large numbers (1,200 went in one group), and the young children are often left behind with perhaps some plan for them, perhaps not, nobody knows.

* * *

France Deals Severely With Pacifists

If reports have reached the United States, as they have England, that the French government is seeking to stamp out conscientious objection by the death penalty, they can be dismissed as untrue. Severity there is, but less than in the last war, at least so far. A whole group of important figures, numbering around 30, have been arrested and some of them imprisoned, for circulating a pacifist pamphlet. Among them were the philosophical writer Alain, Prof. Félicien Challaye and the novelist Victor Marguéritte; these three, because they are well along in years, were not jailed, but others scarcely less distinguished have been.

* * *

Holland Weathers Invasion Scare

Belgium and Holland went through a scare, just before Armistice Day, that *was* a scare. In a single day, a single man at an agency window sold 20,000 travelers' checks (not dollars), so eager were the people of Brussels to convert funds into American currency. While the official attitude is noncommittal, there are few who do not believe that danger was acute. This correspondent knows positively that at one frontier point soldiers were routed out three times in one night. It is widely believed that Holland was threatened, and that King Leopold made it clear, to the nazis' surprise and chagrin, that in the event the Dutch were invaded Belgium would also consider itself at war. This meant that Belgium could not remain neutral and serve as a diplomatic barrier to action by the British and French. There are some Belgians, though a small minority, who want their country in the war, and they have formed an "independence league" somewhat curiously named for a group that wishes to restore the Franco-Belgian military alliance. From personal observation over 70 miles of the Siegfried line, I can state that German defenses are none too impregnable east of the Netherlands and Belgium.

* * *

Swiss Bear Heavy Costs of Mobilization

Switzerland is another neutral with its hands full. Its population is about half that of either Holland or Belgium. Immediately upon the outbreak of the war every available man was mobilized, even up to the age of 47, and certain officers were older. There was a slight relaxation of service for a time, but those dismissed have been recalled. Not counting 200,000 men engaged in work against air raids, 600,000 men are under arms. It is costing around $1,250,000 a day for this military effort. Business is woefully disrupted, though Swiss organizing capacity is saving the country from more serious difficulties. In 1914 the country was a bit on the romantic side about its war preparations; now there is just grimness and resignation.

DEVERE ALLEN.

Britain Regrets Reprisal Needed

German Mine-Sowing Forces Order in Council—Labor Leader Sketches Peace Aims—Pastoral Letter

(Correspondence from England)

LONDON, Nov. 30.—Quiet on the western front, but anything but quiet on the seas has marked the history of the last week. Measures of blockade and counter-measures; communications with neutrals who see their interests threatened in this clash; and always the unceasing barrage of speech and print! I can only report in general that the people of this country have received the order in council which authorized reprisals against Germany without serious opposition, but with a definite regret that even such rules as there are to make warfare less inhuman than it might be should have been deliberately abandoned by the indiscriminate sowing of mines, magnetic or otherwise. It is realized that the navy has a stiff task before it. The loss of the Rawalpindi is not taken lightly here, but there is no sign whatever of distrust in the navy.

* * *

Financial Pressure on Taxpayers Grows

At the same time there are strong demands made that we should not neglect the clear call that will be made upon this country to practice a stern economy, to increase its exports with neutral countries, and to be in a position to buy quickly and boldly where there are open markets. We must also, we are told, prepare for a tremendous financial toll upon us if we are to spend on the war on the scale which is demanded. Sir John Simon said last night that our present expenditure was at the rate of £2,400,000,000 per annum. This could not be thrown upon posterity or obtained from the rich alone; everyone must be prepared to take his share. The proposals which Mr. Keynes made last week have been widely and on the whole sympathetically discussed, but no attempt has been made so far to make them the basis of a financial measure.

* * *

Prime Minister and Labor Leader on Peace Aims

The prime minister spoke on Sunday night to the nation. He gave us the impression that he was facing his tasks with courage and spirit. The distinction he made between the winning of the war and the winning of peace, another matter, is generally accepted, though many still wish for something more definite. Herbert Morrison, the Labor statesman of London, spoke on the radio with a quite remarkable directness and with an excellent mastery of his instrument. He was strongly against making peace now on Hitler's conditions—a super-Munich. "A mere interrupted war is no peace." When he came to define our aims he said that while we must be ready to surrender a measure of national sovereignty we must maintain the cultural freedom of nations. He looked forward to an organization of the industry, trade and commerce *of the world.* International control of arms was advocated and all nations, victors and vanquished alike, must submit quarrels to an impartial judgment. Once more it is clear that the thing which moves this nation most deeply is the belief which Mr. Morrison expressed that Germany, wherever it could, would set up a "government of its own kidney," and this would be intolerable.

* * *

Another of the Cambridge Seven Dies

In the year 1885 seven Cambridge men deeply moved the heart of this country. They were among the multitudes who owed their conversion to the mission which D. L. Moody led. They were athletes all, one of them C. T. Studd, the finest all-round cricketer of his time. They were downright, fearless evangelicals who went out to the mission field to preach the gospel. The last but one of them died last week, Rev. Sir Montague Proctor-Beauchamp. The only one left now is Mr. Hoste, the director of the China Inland Mission. All these men remained entirely loyal to their early purpose. They all wore well, and that is no small claim to make for seven men. It should not be forgotten how much they gave to the Student Christian Movement in its early years. They were precursors of a work to which they must have given, at least in some of its phases, an imperfect sympathy.

* * *

Pastoral Letter Read

The archbishops spoke for the whole church when they wrote the letter which was read in all Anglican churches and many others, last Sunday. It was a very serious call to the churches not to allow the missionary work of the church to suffer in time of war. That would mean betrayal of a trust. The archbishops recall the fact that the younger churches overseas owe their existence to Christian missions from the West, and look to the older churches still for counsel and support. "Throughout the struggle our first loyalty must always be to the Kingdom of God." It will not escape attention that the foreign minister, Lord Halifax, writes most earnestly in support of this letter. To betray these others in the new churches, he writes, would mean "a loss of hope and inspiration won through a common life in which peoples of all races may be united." We must not play truant from a school where we can best learn many of the secrets essential to the building of the better world of our desires.

EDWARD SHILLITO.

Another Canadian Church Defends Pastor's Freedom of Speech

Reference was recently made in The Christian Century to the action of a church in St. John, N. B., in defending the right of its minister to hold pacifist views. The session of the Glenmount United Church, Toronto, has also adopted resolutions testifying to its confidence in Rev. W. C. Almack, pastor of the church, and stating that while the congregation does not agree with his pacifist beliefs "they respect Mr. Almack's right to his personal convictions and recognize the right of freedom of conscience."

Youth Exchanges Cross the Border

Canadian Young People Return Visit from Vermonters—John M. Trout, Federation Leader, Dies

(Correspondence from New England)

BOSTON, Dec. 15.—November seems to have been "Rally Month" for the youth of Vermont churches. In six or more counties, through the efforts of the state youth council, young people of all denominations gathered. That in Washington county "was the biggest ever held" and included a "Young People's Robed Choir Festival," with more than 100 investments. At Wells River the discussion centered on "The Christian and War," Rev. Chester B. Fiske of Hanover, N. H., and Dr. George P. Michaelides of Beirut, Syria, speaking in introduction and summary. The largest rally was in Caledonia county, where also Dr. Michaelides spoke with Dr. Herbert Gezork of Andover-Newton seminary.

The Christian Endeavor society in the United Church of Johnson observed its second "international exchange," three automobile loads of young people from Calvary Church, Montreal, being entertained in private homes, thus promoting mutual acquaintance and good will. They were received on Saturday by Governor Aikin at Montpelier, and gave the addresses at the service Sunday morning. The guests placed on the communion table flowers in memory of Fernwood Gates, who led the delegation to Montreal last year. Three weeks later the Johnson boys and girls returned the visit. Deep interest, writes the pastor, Rev. A. Ritchie Low, was created on both sides of the border. Many churches near "the longest unfortified boundary in the world," he thinks, might well imitate.

* * *

'The American Board in the Ecumenical Church'

The seminar on this topic, conducted by Dr. Douglas Horton, of the General Council of Congregational-Christian Churches on Dec. 11, was "a rare treat." Dr. Horton showed that the character of God revealed in Christ lays the basis for international brotherhood. There can be no world community without world communion. Therefore, the foreign missionary movement, in which the A. B. C. F. M. continues to have an illustrious part, is not a marginal interest but a major concern of American Christians. Beginning with the local pastor, church and community, by a righteous combination of Christian realism and idealism we must face and meet the demands of the world community. Henceforth, missions must be two-way. We must not merely send our representatives to other lands but welcome the leaders of their churches to enrich our thinking and challenge our loyalty to the Kingdom.

* * *

John M. Trout Dies Suddenly

While calling upon one of his leading parishioners, Rev. John M. Trout, pastor of the Federated Church, Congregational-Methodist-Unitarian, Sandwich, Mass., gently "fell asleep." For a decade he had been a pillar in the Cape Cod council of churches. A committee on revision of "Articles for Federated Churches" of the Massachusetts council, which had postponed its meeting that he might be with them Dec. 4, wondered at his absence. He was considering a call to the similar combination at Marshfield Hills, Baptist-Congregational-Unitarian. When he came to Sandwich, he was secretary of the citizenship department of the Massachusetts council, seeking to bring home the obligation of all church members to vote at every election and primary, using "honor rolls" to impress the duty. December *Advance*, published after his death, contained the address which he gave last summer at the tercentenary of the towns of Barnsable, Sandwich and Yarmouth. He showed that, though in the Pilgrim colony, they were settled by Puritans of the "Great Migration," who "joined the trek southward" because they "resented the restrictions imposed" in the Bay colony, and as early as 1646 petitioned the governor of Plymouth, urging that "exclusion from civil privileges of those of good life, because they might not coincide with the majority in religious views, was a violation of civil rights; and this applied to members of the Church of England and Quakers." By this sympathetic interpretation of early history Mr. Trout revealed his own championship of American ideals and left a timely message.

* * *

New Leader for Lord's Day League

Rev. Vernon N. Philips, who came from

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Connecticut to serve as secretary of the New England Lord's Day League, desiring to return to the pastorate resigned to accept the call of the Federated Church, Bristol, N. H. The directors have elected Joseph E. Hubbard, to begin his work Jan. 1. He is a graduate of Harvard, who has just retired after 11 years in the Y.M.C.A. of Somerville and is now executive secretary of its council of churches. The problem faced by the league is well stated in December *Bay State Church Life,* organ of the Massachusetts council, by its editor, Rev. Richard K. Morton, who has resigned that position and his pastorate in Palmer, Mass., to become religious editor of the *Providence Journal.* "The modern drugstore, a wag has suggested, is so called because it dispenses almost everything but drugs. Is it becoming true that we refer to the Lord's Day because on it we are concerned with almost everything but the Lord's business? It is veritably a judgment day for many of us! In themselves, there is of course nothing wrong with auto rides, movies, family gatherings and sports on the Lord's Day. But, if we set up the habit of concerning ourselves only with such things, what culture will we perpetuate, what hope will there be for any advance of religion?"

* * *

And So Forth

Six hundred guests, at the dinner of the Bureau for Medical Aid to China, heard Rear Admiral Harry E. Yarnell declare that in China, which, had it been granted a few more years of peace, would have become one of the stable nations, "40,000,000 have been driven from their homes, and 5,000,000 to 10,000,000 have died of disease and starvation."

Boston cherishes its historic buildings. The Charles Street Meeting House Association takes over the building as the last church to use it, the African Methodist, moves to Roxbury. Under its president, Mrs. Arthur A. Shurtleff, Beacon Hill ladies are painting the interior. Rooms rented for business nearly provide for its upkeep. On Jan. 21 the auditorium will be opened for a weekly forum to discuss ethical and religious problems.

When the use of a room in the Y.M.C.A. was granted to the Springfield, Mass., consumers' cooperative, a trustee wrote that he must resign if it were granted again to an organization which is "a menace to the economic structure of the United States, and has dangerous communistic trends." Quentin Reynolds, manager of the Eastern Farmers' exchange, replied: "Consumer cooperation is a thoroughly American device, based on the same principles which support mutual insurance and cooperative banks."

E. Tallmadge Root.

Dr. Buttrick Advises America to Stay in War's 'Balcony'

Dr. George A. Buttrick, president of the Federal Council of Churches, in a recent speech at Buffalo, N. Y., declared that the United States should not leave her "balcony seat" for participation in the European war despite the sight of Helsingfors in flames beneath Russian bombing planes. Dr. Buttrick confessed that he could see "almost no grounds for hope" that America would not be turned into an economic desert by the spreading warfare.

Auburn Students Now at Union

Court Decision Clears Way for Amalgamation of Seminaries—Dr. Payne Heads Church Board

(Correspondence from Central New York)

Syracuse, Dec. 18.—The way having been cleared by a judicial decision, Auburn Theological Seminary at the opening of the present semester began work in association with Union. In order to settle legal questions in advance, the Auburn board of directors last May applied to the supreme court of New York for a declaratory judgment affirming its right to enter into an agreement with the Union board of directors and under this use the income from its funds. The form of the proceeding was a complaint against the attorney general of New York as guardian of charitable bequests. He did not oppose the seminary's application. Opposition was offered in court by the committee on legal procedure of the General Assembly of the Presbyterian Church and the presbytery of Cayuga, one of the presbyteries associated with the seminary. Fifteen of the 17 presbyteries which elect directors of the seminary had expressed confidence in the board of directors or approved the union plan, or done both of these things, and one had taken no action. The opposition of counsel for the General Assembly's committee appeared to center on the claim that because of Auburn's character as a Presbyterian institution its funds were under a denominational trust which would be violated by association with a non-Presbyterian institution.

* * *

Auburn Granted All It Asked of Courts

After hearings in Syracuse during August, which have been previously reported in The Christian Century, a decision was rendered in September by former Justice Ernest I. Edgcomb as official referee. The decision gave complete approval to the agreement made by the Auburn board with the Union board and established the right of the Auburn board to act under it. The decision is admirably clear and gave the seminary everything for which it asked, fully upholding the power of the Auburn board in regard to its association with Union Seminary. Under the agreement Auburn Seminary continues as an independent corporation, preserving all its ecclesiastical relations and keeping control of its funds and teaching. Profs. Walter S. Davison and Robert Hastings Nichols are teaching in Union. Prof. Davison is giving instruction in Christian leadership and supervision in student field work, and as executive director is administering Auburn Seminary's affairs. Prof. Nichols has a seminar in the British reformation and a course in American church history, and also a course in the theology of Presbyterianism, provided for by the agreement. The Auburn students who went to Union are receiving Auburn scholarships, as are seven additional Presbyterian Union students. Other Auburn students in other institutions have Auburn scholarships. The relations between Union and Auburn are cordial and happy, and Auburn begins this new chapter in its history with bright promise.

* * *

Ithaca Pastor Becomes Board Secretary

Dr. Paul Calvin Payne, minister of the First Presbyterian Church, Ithaca, has been chosen to be the general secretary of the Board of Christian Education of the Presbyterian Church of the U. S. A. Dr. Payne terminated his ministry at Ithaca on Dec. 1. He has held successful pastorates in both the east and the west and although it is to be regretted that such an able preacher and understanding pastor has left the ministry of the local church, his appointment to a board position is a source of gratification to those who desire to see the work of the board held on a forward-looking basis.

* * *

Presbyterians and Episcopalians Discuss Concordat

A meeting of the Episcopal clericus of Utica and vicinity and the Utica presbytery to discuss the proposed concordat of the Episcopal and Presbyterian churches was held recently in Utica. Rev. S. Carlyle Adams of Rome presented a paper for the Presbyterians on the theme, "The Church, the Ministry and the Sacraments." Rev. Paul Over, also of Rome, presented a paper on the same theme for the Episcopalians.

* * *

Assumes Syracuse Pastorate

Rev. Alfred Harry Rapp, formerly of Berlin, Conn., assumed the pastorate of the Plymouth Congregational Church, Syracuse, on Dec. 1. Mr. Rapp is a graduate of Ohio Wesleyan University, studied at the University of Chicago and graduated from Hartford Theological Seminary. He succeeds Dr. Robert Bruce who resigned June 1 to become state superintendent of the Congregational denomination.

* * *

Dr. W. D. Cavert in New Post

Dr. Walter D. Cavert has been appointed the new synod secretary of Christian education for the state of New York. For the last 14 years Dr. Cavert has served as the minister of the First Presbyterian Church of Oswego. In that city and community he was widely known as "the most useful and capable citizen in our midst." Dr. Cavert is known throughout the state because of his splendid leadership in bringing churches together in larger parish units. Dr. Cavert and his family have recently moved to Syracuse where he will make his headquarters. On Nov. 12 Dr. Cavert was the speaker in Park Central Church, Syracuse.

* * *

Syracuse Chest Filled

The Syracuse community chest in its recent campaign achieved its goal of $600,000. This is the first time in 15 years that Syracuse has been able to reach its goal. This accomplishment was due to the increasing interest in the efficient work done through its 33 agencies and to an unusually able campaign organization.

Ray Freeman Jenney.

Scots Adjust to War Conditions

Federal Union Plan Debated — Huts Established by Church of Scotland Serve Soldiers and Sailors

(Correspondence from Scotland)

EDINBURGH, Nov. 28.—Since I last wrote the country has further settled down to living under war conditions. It is surely the strangest war in history, with its absence of jingoism and absence of passion. The few newspapers that attempt by lurid pictures of German atrocities to stir up violent hate fail in their effort. Everyone knows that a section of the German people has been responsible for intolerable cruelties. All are aware that freedom and democracy and the progress of European civilization are at stake. But even the man in the street is thinking more constructively than destructively. In tram-cars and trains one hears people discussing the outcome of it all in terms of a reconstructed Europe in which the nations will live in friendly cooperation and not in rivalry. It is as a first step toward that end, a sweeping away of nazidom as the great barrier to its achievement, that victory in the war is regarded as worth every sacrifice. The hope or desire of merely crushing Germany is entirely absent.

* * *

Federal Union Proposal Widely Discussed

Clarence K. Streit's book, *Union Now,* is proving the text for innumerable addresses and discussions. Among those who are taking a leading part in promoting the idea of a federation of the democratic nations of the world are such leading Scotsmen as Lord Lothian, Sir Herbert Grierson, the brilliant ex-professor of English literature at Edinburgh University, Sir Robert Grieg, Principal D. S. Cairns and many others. Day after day the correspondence columns of the newspapers are filled with letters advocating the scheme, or ridiculing it as utopian. All this discussion, if it achieves nothing else, is preparing the mind of the country for taking a long-sighted view when the time for a settlement does come.

* * *

Churches Returning to Normal Programs

A certain numbness which fell upon the church during the first month of the war, when evening services were closed owing to the blackout and most week-night activities were suspended, has in a large measure passed. The expected large-scale bombing of our cities has not taken place. Air-raid precautions have been organized and air-raid shelters more fully provided, but people have grown accustomed to finding their way about in the darkened streets. In consequence, not only have the theaters and picture houses been reopened, but not a few churches have been able to resume evening services where it was possible to darken the windows of hall or church. On the other hand, certain daytime activities have been carried on with great success. To keep alive the foreign mission interest, for example, all-day missionary exhibitions have been held where one might find reproduced an Indian bazaar or African kraal or Chinese home, while missionaries on furlough strolled about in costume and talked to visitors of their work.

* * *

Chaplains Carry Heavy Load

With hundreds of thousands of men in military camps the church has had to meet many new opportunities for service. The most obvious of these is that of the regular chaplain to the troops abroad. How real an opportunity this may be is seen from a letter just received from a chaplain who recently took up work at one of our most important naval and aircraft centers in the Mediterranean: "The work here is endless; there is so much to be done the days appear to be too short. I am enjoying the work among the navy, army and royal air force, and have come in contact with some very fine Christian men. Last Sunday, after having visited some of our naval ships during the week, we had quite a number of sailors from the Orkneys, Shetlands and Hebrides. They were very much interested to find Gaelic inscriptions on some of our war memorials in the church. . . . We have regular services on Sunday, 10:30 a.m. and 6:30 p.m., and yesterday being Armistice Sunday we had very good attendances." This padre's experience is not exceptional.

* * *

Mine-Sweepers Turn To Church

There is no more dangerous task in the war than that of mine-sweeping in the North sea. Many of those engaged in it are fearless men from the Scottish fishing fleets. This is how a commissioned officer, writing from an east coast port, speaks of these men: "These good fellows are British to the core and show a much greater Christian spirit than I have witnessed in a 35-years' career. Morning prayers are said here at 8 a.m. They are glorious. Church service on Sunday is voluntary yet it is packed to the door. At the parish church on Sunday evenings in a blackout they are there again. I cannot think otherwise than that it is representative of the nation turning to God again."

* * *

Church of Scotland Opens Huts

Since the outbreak of war the church has been able to establish about 70 "huts" as social centers in connection with military camps up and down the country. The "hut" may be a church hall, or a marquee, or a quickly run up wooden shelter. Often it provides the only place where men may have quiet and a measure of privacy to read or write letters in their spare time, or to have an evening's recreation. Some are in towns or their neighborhood; some in the most remote spots. In this strange war in which every corner of our islands is liable to attack by air, anti-aircraft sections have had to be posted to guard naval bases in very lonely places. One soldier, welcoming the opening of a hut in such a spot, remarked, "There's nothing to look at here except one sheep; and it's such a wee one we can't all look at it at once."

It is no joke living in a small tent during a Scottish winter. Only last Sunday I mo-

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Willett, Clark

tored 15 miles to take an early morning parade service in a Scottish hut marquee—the only place available—which served as canteen, recreation room and chapel. It had been a wild night of wind and rain, and the gale was still blowing. I arrived to find that the marquee had been blown down. Instead of holding a service the time had to be spent in retrieving the canteen stores from under the mass of wet canvas. But even so one felt that the friendly contact between the men in the ranks and the church workers at the hut was a very valuable thing.

* * *

Strangers in Our Gates

This year we have not quite so many foreigners as usual at Edinburgh University, but more than one would have expected. There is no mistaking where their sympathy lies in the present struggle. I was interested to learn of an international concert to be given this week in aid of the overseas work of the Young Women's Christian Association. Those taking part in the program include students from India, China, Africa and Jamaica, as well as local artists. Not a few among the foreign performers are non-Christians, but they know and appreciate the work that the Y.W.C.A. is doing in their own lands. Besides students from abroad we have not a few refugees from nazi persecutions. Among them are doctors, lawyers, eminent scientists, and a number of brilliant musicians. One wonders more and more at the policy which would make a nation drive such people from its midst.

GEORGE CARSTAIRS.

Mrs. James H. Garrison Dies at 94

Mrs. Judith Garrett Garrison, widow of Dr. James H. Garrison, for many years editor of the *Christian-Evangelist* and leader of the Disciples of Christ, died in her home at Los Angeles, Calif., on Dec. 14. She was 94 years of age. Mrs. Garrison was the mother of Dr. W. E. Garrison, literary editor of The Christian Century.

Willis Jones Undertakes New Task at William Woods

Willis R. Jones, who has been acting as staff correspondent for The Christian Century in Michigan, has accepted a position as public relations counsel for William Woods College, Fulton, Mo. Mr. Jones' father, Dr. Edgar DeWitt Jones, has arranged to resume his writing of The Christian Century's news correspondence from Detroit.

Methodists and Catholics Set Day of Prayer for Peace

The Holy Name Society, in response to the pope's plea, has designated Jan. 14 as a day of prayer and general communion on behalf of world peace. The bishops of the Methodist Church have designated Dec. 31 as a day of prayer for the same purpose.

Missionary Convicted; Given Suspended Sentence

Rev. Luther Tucker, Episcopal missionary who has been in the Far East as a representative of the Student Christian Movement, was convicted of circulating seditious literature by a court in Kyoto, Japan, on Dec. 16. Mr. Tucker was sentenced to four months' imprisonment, but since he had been in the hands of the Japanese police for three months pending trial he has been permitted to leave the country. Mr. Tucker's family had preceded him to his home in Shanghai. Details of the charges against the missionary have not yet reached this country.

Methodist Sunday School Editor Killed

Dr. Jonathan B. Hawk, for 15 years editor of adult church school publications for the Methodist Episcopal Church, was fatally injured in an automobile accident on Dec. 4. Dr. Hawk was nearing his home in Cincinnati after driving from Washington, D. C., when his car skidded into a tree.

Alva Taylor Heads Federal Project

Dr. Alva W. Taylor, long on the staff of The Christian Century, and a former professor at Vanderbilt, has been appointed manager of the Cumberland Home project near Crossville, Tenn. This is a FSA rehabilitation project for 240 families, containing about 1,200 persons. Dr. Taylor has been acting recently as field representative of the Save-the-Children fund in the southern highlands.

Basle University Honors Bishop of Chichester

The University of Basle, Switzerland, conferred an honorary doctorate on the Bishop of Chichester on Nov. 17. The elogium, pronounced by Prof. Karl Barth, paid tribute to the bishop as a leader in ecumenical Christianity. The bishop was one of three members of the House of Lords who recently upset the British Parliament by calling for immediate peace negotiations.

United Church Obtains Six Canadian Chaplaincies

The United Church of Canada reports that it has obtained appointment of six of its ministers as chaplains to the 21 positions in the Canadian forces open to Protestants. Four out of 11 senior chaplaincies will be given to clergy of the United Church, and are expected to carry the rank of major. The war service committee of the United Church speaks in the highest terms of the cooperation it has received from the chaplain director of Canadian forces, Right Rev. Lieut.-Col. George Wells, M.A., C.M.G., D.D.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Daytime Wife

(Linda Darnell, Power) (Fox) Sophisticated farce-comedy about tangled matrimonial web. Stay-at-home wife takes unusual steps when dashing husband is snared by secretary's wiles. Ridiculous and stupid situations handled with little finesse. Power ineffective in comedy role.

For A: Fair. For Y: Not the best. For C: No.

Destry Rides Again

(Stewart, Dietrich) (Univ) Hilarious, glorified "western." Easy going deputy sheriff, without gun, turns trick on outlaws and cleans up frontier town's toughest dive. Dietrich vivid as "Frenchie," husky-voiced songbird and accomplice to toughs. Fast-moving action, clever situations, burlesque touches, excellent cast.

For A, and Y: Good of kind. For C: Hardly.

Gypsies

(Soviet Russia-Eng. titles) Soviet Russia's attempt to settle gypsy bands on soil. Conflict between gypsy who joins soviet villagers and hard, independent leader of band who will not give up wanderings. Interesting picture of nomadic life and customs.

For A: Rather interesting. For Y: Perhaps. For C: No.

Meet Dr. Christian

(Hersholt) (RKO) First of series based on radio character created by Hersholt. Conflict between ambitious mayor and human, lovable doctor who works toward much needed municipal hospital. Routine plot and action enlivened only by fine characterization by Hersholt.

For A: Fair. For Y, and C: Good.

Missing Evidence

(Preston Foster, Irene Hervey) (Univ) Rather interesting little drama. Counterfeit sweepstake ticket racket cleverly exposed by secret service agent and girl assistant. Emphasis on incidents of well constructed, fast-moving plot rather than usual gangster complications. All roles adequately handled.

For A, and Y: Fairly good. For C: Perhaps.

On Dress Parade

(Dead End Kids) (Warner) New York tough kid, tricked into going to military school by father's friend, incurs enmity first by uncouth, generally nasty nature, then by injuring classmate. Film has unwholesome flavor despite boy's final conversion to decency and honor.

For A: Unpleasant. For Y, and C: Unwholesome.

One Hour to Live

(Chas. Bickford, Doris Nolan) (Univ) When fighter disobeys gang's orders and wins, excitement starts—three murders, witnesses intimidated, while gangsters evade trial, protected by man "higher-up"—police commissioner! Persistent cop-hero finally brings all to justice. Stale, melodramatic stuff.

For A: Ordinary. For Y, and C: No.

We Are Not Alone

(Muni, Bryant, Robson) (Warner) Strong, poignant drama of human relationships skillfully cast and produced. Muni notable as kindly, understanding country doctor, caught with fine little governess heroine in tragic web woven by ignorance, intolerence and stupidity, which sends them to their death.

For A: Fine of kind. For Y: Depressing. For C: No.

Best Recent Family Films:

Wizard of Oz
What a Life!
Babes in Arms
They Shall Have Music
Rulers of the Sea
Five Little Peppers

Best Recent Films for Adults:

Mr. Smith Goes to Washington
Ninotchka
Secret of Dr. Kildare
Drums Along the Mohawk
Generals Without Buttons
Private Lives of Elizabeth and Essex

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